DEDICATED

TO

THE EAST & THE WEST

PREFACE.

THIS work embodies the notes of my 35 years study of Comparative Religion and Sociology in the light of Science. The conclusions of this study are that Religion teaches the Immanence of God, just as Science teaches the Unity of Nature, that all Religions are essentially one, that Hinduism has all the characteristics of Universal Religion and that Sociology, which includes Politics, is but the application in Life of the Solidarity of Man, the corollary of the Unity of Nature and the Immanence of God.

Having arrived at these conclusions, I proposed to go to England in April 1914 to deliver a series of lectures on Comparative Religion and Sociology. But I had to give up the proposal at the last moment owing to the Irish Home Rule Agitation. I then issued an All India appeal to my friends for funds to go to England in April 1915. The appeal was readily and liberally responded to by all my friends, Officials and Non Officials, Europeans, Indian Christians, Mahomedans and Hindus—both Brahmans and Non Brahmans. I

CONTENTS.

I. Universal Religion & Sociology.

II Hindu Religion & Sociology.

III Comparative Religion & Sociology

v Comparative Religion

(16) [illegible]
(17) [illegible]
(18) [illegible]
(19) Hindu [illegible]
(20) [illegible]
(21) [illegible]
(22) [illegible]

vi Comparative Sociology

(23) [illegible]
(24) The System [illegible]
(25) [illegible]
(26) [illegible]
(27) [illegible] Indian Political Ideal
(28) The [illegible] Indian Problem
(29) The Philosophy of Nationalism
(30) Positive Value of Nationalism
(31) Imperialism
(32) Indian Nationalism and British Imperialism

Comparative Religion & Sociology.

I. Universal Religion and Sociology.

In all times, throughout human history, man has been searching for God, and the various Religions of the world are God's answer to the search, made through men in whom more of Himself was manifest than is the case in ordinary people. Every one of Them brought the same Divine message to the world, taught the same fundamental

* I have been a life-student of Comparative Religion and Sociology in the light of Science and the conclusions of my study—the notes of which are embodied in this work—are that Religion teaches the Immanence of God, just as Science teaches the Unity of Nature, that all Religions are essentially one, that Hinduism has all the characteristics of Universal Religion and that Sociology is but the application in Life of the Solidarity of Man, which is the corollary of the Unity of Nature and the Immanence of God.—N. K. R. 1914

spiritual truths, proclaimed the same changeless moral law, and lived a noble and inspiring life They put the one Message in different ways, each choosing the way which would most help the people to whom He came For this reason religions are different but all the differences go to the making of perfection, and to the enriching of the world as a whole Sects have arisen in all the religions and divide their adherents from each other in various matters of teaching and administration Yet as these sectarian divisions group themselves respectively under the banners of their different faiths, so may all the religions of the world be seen as Branches of one Tree of Life, the Universal Religion, whose roots are struck deeply into the soil of the Divine Wisdom, and whose leaves are for the healing of the nations They all have one treasure the Knowledge of God, which is Eternal Life. They use many methods, but all have one object the helping of man through purification to perfection They have the essential truths in common, but differ in many details and in the relative stress laid on each The doctrines of Universal Religion and Sociology are

(1) The Unity of God—One Self-dependent Life, pervading all things, and binding them all together in mutual relations and dependence
(2) The Manifestation of God in a universe under Three Aspects
(3) The Hierarchies of Spiritual Beings.
(4) Incarnation of Spirit
(5) The Two basic Laws [of Causation and of Sacrifice]
(6) The Three Worlds of Human Evolution
(7) The Brotherhood of Man

i Universal Religion

(1)

1 The Unity of God is the central doctrine of Religion and the one sure foundation of Morals

2 He is Self-existent, Infinite and Eternal, the One Life on which all lives depend, the One Existence from which all existences are drawn

3 While the fact of the Divine Unity is the foundation of religion and morals, the realisation of it gives strength and sweetness to life

4 As we learn to see the Divine in everybody and in everything, we realise that all is moving towards a blissful goal Being but fragments of Divinity, we are each imperfect, and our separate imperfections cause our disharmonies, but we are fragments which are growing growing towards perfection

5 When that perfection is reached we shall have reached the Unity

6 These many Selves—superhuman human, and sub-human—are all fragments of the One Self and therefore destined to perfection

7 Good is our inevitable destiny

8 Moreover since we are fragments of Divinity, we may find God by plunging into the profoundest depths of our being, beyond our changing feelings and thoughts and wishes, into our Spirit, who came forth from Him and ever has his being in Him. That which is eternal in us, our deepest Self, is Divine.

9 As by knowing one clod of clay all clay is known, as by knowing one piece of gold all gold is known, as by knowing one piece of iron all iron is known, so to know one Self really is to know the Self, to know God.

10 But the Divine Self may be found only by those whose lives are pure, who are selfless, devoted in heart, and concentrated in mind.

(2)

11 All Theologies have distinguished between God in His own Nature and God in Manifestation. Religion itself is not much concerned with this distinction, since it seeks for God and deals with man's relation to Him, without troubling itself with the metaphysical concepts which Theology demands. These demands are made in order that the intellect may find answers to problems which confront it, the heart only searches for an Object to love and to adore.

12 But religions have ever had their theologies, and these contain profound truths, expressed in intellectual terms, the statement of the truths varying in form according to the particular religion, and even the particular teacher Religious disputes range around these intellectual terms, not round the truths which they partially and imperfectly express Spirit is one, but intellect is multiform, and, like a prism, it analyses the white light of truth into its constituent colors, and each color is different from the rest, though part of the one white light

13 Among these truths is that of the divine Self-manifestation in a universe, and this Self-manifestation is, by the deepest intellectual thought, seen to be a Triplicity God shows Himself in three Aspects, in three fundamental Modes, as three essential Qualities, as discharging three primary Functions in relation to His Universe This fact has given rise to the Trinities in many religions, ancient and modern

14 The unmanifested God, Infinite and Absolute the ever-changeless, Self-existent and unconditioned, is "without qualities", the manifested God, the Supreme Lord of the Universe, is "with qualities", these essential qualities are Existence

Consciousness, Bliss, and the triplicity of the human Spirit, with his three qualities of Activity, Cognition, Will is the limited reflexion, or image, of the Supreme Lord, and the proof of the triplicity of the Object whom he reflects

15 This is the root-truth underlying all Trinities, whatever names are given to their constituent parts in the various religions

16 All proclaim with one voice this inner triplicity of nature displayed by Deity in manifestation, reflected in the triplicity of consciousness in the universe in which He manifests The three Aspects of Divinity revealing themselves in a universe become, for the dwellers in that universe, three Beings, "Three Persons, but one God"

17 And, as it were behind and below all these, there is the deepest metaphysical truth—universal and abstract, true of all universes past, present and to come, of which truth all these are expressions in Time and Space the One Self, the Universe or Not Self, which is His Thought; His thinking of it, or the Relation between Thinker and Thought, by which the latter lives and is fruitful

18 This manifested God is the Root of the universe

19. He is the Shaper, Builder, Architect of His

worlds, and His life alone gave birth to them, preserves them during their term of existence, and recalls them out of their separation into His Unity when that term is over.

20. This work of bringing a universe into being, of gifting it with a share in His Existence, of vesting in it, if one may use the phrase, a portion of His Existence, is necessarily that of Deity in His third Aspect.

21. He alone sustains and preserves the worlds, and the exercise of this function is what is called the manifestation of His second Aspect or 'Person,' in relation to His universe.

22. And He alone, when the period of rest arrives, calls home to Himself the Spirits which went forth from Him, dissolving the worlds He formed.

23. In this doctrine of the three divine Aspects of God in relation to His universe—we have the primary truth of the divine Unity made concrete, and applied to the primary functions of Divinity in His worlds.

24. He is the Father of our Spirits, the Protector of our lives, the Source of our activities; we come into these close relations with Him as individuals, while in His own nature we know Him as our innermost Self.

(3)

25 The divine Life clothes itself in an immense variety of forms, and these are not confined to this our world—a mere speck in illimitable space—nor even to those kinds of matter which we can see with our bodily eyes In our own world, God's Life holds the mineral together, in His quality of Existence, expresses itself in dawning sensibility in the innumerable forms of the vegetable kingdom, in a partial expression of His qualities of Consciousness and Bliss, gives feeling and dawning intelligence to the animal, in a fuller expression thereof, and unfolds Himself most fully in man, "the crown of creation," in his triple nature

26 It would be unreasonable to suppose that the divine Life manifests only in physical matter on our one small world, and is confined to our earth, water, and air alone Not only are there countless inhabited worlds, but the huge realms of space, the all-penetrating ether, worlds composed of matter too subtle for our vision, are all thronged with beings sharing in the inexhaustible Life of God. Intelligences of every grade, superhuman and sub-human—as we may phrase it, taking our own race as a standard of comparison—reflect the divine image in ever varying proportions; teeming

myriads of Lives are graded, as it were, on a mighty ladder, whose foot is set in the mire of the visible worlds and whose top is lost in the splendor of celestial radiance

27. All religions have recognised the existence of superhuman Intelligences, and have called them by various names, Shining Ones, Archangels and Angels, Most of the religions also recognise the existence of inferior Intelligences, for the greater part sub-human,

28 These Angels are the ministers of God, the living Intelligences ever at work through what are called 'natural laws' They are the agents of the divine Mind in its ceaseless activity

29 Some have to do with the administration of the laws of nature, some, later, with the helping of men, and the answering of their prayers for material things but the spiritual man does not worship them, for they aid but in worldly success

30 Religion bids us see in the universe not a dead machine, a soulless automaton, grinding away mechanically according to chemical and other laws, but a living organism, in which chemical action is the result of living activities—as the chemical changes in the cells of the brain are the result of the exercise of thought—and in

which Spirit, as intelligence, guides matter, as nature, to deliberately foreseen and chosen ends It shows us man as evolving in the midst of beings above and below him, evolving like himself to higher and higher stages, unfolding hidden possibilities, developing endless potentialities He is one of a vast family, dwelling among elders and youngers, elders who help him, youngers who need his help• A dazzling panorama of interlinking lives unrolls before him, and he sees that both above and below him the divine Nature is working in the changeless and perfect will which is Law, that below him creatures are compelled by that Law, and work unconsciously according to it, that above him creatures associate themselves joyfully with that Law, and work consciously according to it, that in the intermediate human Order alone is there an anarchy of warring wills He begins to realise that this disharmony is a necessary stage between the compelled activities of the lower Orders and the voluntary, but equally law-abiding activities of the higher ones, that man occupies the stage in which Will is evolving, and that anarchy must continue until that Will, which is an Aspect of God in him has grasped the fact that in its voluntary association with the Parent Will lies its true freedom

32 The whole universe must be held to be an incarnation of Spirit, since no fragment of matter, however minute, could hold together for one instant save for the life which ensouls it. Matter exists but for the expression of Spirit, and is meaningless, purposeless, useless, save as the medium for such expression.

33 Every man is a divine incarnation, every man—nay, every animal, tree and mineral—is Spirit *incarnate; forms may change, may be born* and die, but Spirit abideth ever.

34 There is difference of opinion, though only in modern days, as to the method whereby man reaches perfection.

35 But the elder religions of the world, living and dead, were unanimous in their declaration that

the Immortal Spirit slowly unfolded his divine powers through a long succession of lives upon earth, separated by intervals spent in the super-physical worlds, the earthly lives were regarded as being devoted to the gathering of experience, the disembodied lives to suffering the results of evil experiences, and to transforming the good experiences into intellectual and moral capacities These capacities, wrought out in the heavenly world after death, form the character with which the babe is born in his next life on earth

(5)

36 The Two Basic Laws are the laws of the unfolding of the Spirit in his material vehicles, and of the growth, or evolution, of those vehicles

37 The first Law is the Law of Action and Re-Action, Wherever there is Action there must inevitably be Re-Action, and this is the Law of the material worlds, every object is related to, inter-linked with, other objects, and by these inter-relations they evolve Hence it is the Law of Evolution for man s bodies, whether they be made of dense or of subtle matter. matter is in continual movement, is ever vibrating, and the Spirit em-bodied in matter cannot escape from this Law. For every change of consciousness in the Spirit—

45. In the material worlds, the endless chain of cause and effect—effect becoming a new cause, and so on endlessly—binds. "the world is bound by action," truly, and every action done is a new bond But the action which is done as part of the divine Activity, in which the doer is but an agent, in which he seeks for nothing, desires nothing, for himself as a separated self, that action offered as sacrifice—that action does not bind, for the whole is acting through the part, and not the part for itself, action binds, "except that done for the sake of sacrifice"

46 Here is the road to freedom matter binds by selfish activity, Spirit frees by sacrificial activity, thus Spirit triumphs over matter, the Man Immortal over his bodies, the human will becomes one with the divine

(6)

47 In the physical world, man dwells during the life-time of his physical body This is the world of causes, in which he sows the seed, the harvest of which he reaps on the other side of death

48. The world into which man passes at death, is called by many names, but all the names convey the idea of an intermediate condition, sometimes

quite happy, sometimes suffering, sometimes purifying, sometimes punitive, but not the state of perfect bliss or—the state of hopeless woe, attained later

49 The heaven-world, from which all evil is excluded is the world in which joy beyond earth's dreamings, peace beyond earth's understanding, is the lot of the blessed ones who dwell therein

50 These, then are the three worlds of human evolution

51 Man's relation to these three worlds is constant, during his physical life He lives in the physical world by his bodily activities—thinking, desiring, and acting through the brain and nervous system, as well as carrying on the ordinary vegetative and animal functions By his emotions and desires he is related to the intermediate world—the matter of which is intermingled with the physical in his material constitution—and by his intellectual faculties to the heavenly.

52 The Physical World is the field for man's waking activity, whereby he sows the seeds of good and evil, to ripen in the future

53 Where the Soul has been enslaved by the body in the physical world, suffering follows in the intermediate world, where the Soul in the physi-

cal world, has not found the body, peace and happiness are the [illegible] the result

54 The Intermediate World is divided into two, the Land of the Fathers and the Land of Ghosts. All these are temporary, and serve for purification, the man after passing on into the heaven-world, whence, after a longer or shorter period—according to the intellectual and moral value of the preceding life—he returns to earth.

55 The Soul rests in heaven, the world of thought untainted by the lower desires, the harvest of all good seed of thought and pure emotion sown during his sojourn in the physical world.

56 Those who accept Reincarnation see in the heaven-world not only the harvesting of all good seed sown during physical life but also a world in which all good experiences, aspirations and endeavours are transmuted into mental and moral qualities, which, in their totality, form the character with which the man comes into the physical world at rebirth.

ii—Universal Sociology.

1 As religion begins declaring the Unity of God, so it ends by proclaiming the Brotherhood of Man In fact, the two truths are inseparable, the second being implicit in the first If there be but one Life, then each form it animates must be linked indissolubly with every other form similarly animated All forms make but one body, of which the life is God

2 Brotherhood is a fact in nature, and from it there is no escape

3 So far in human history, Brotherhood has been partial rather than universal

4 Brotherhood is a fact in nature, rooted in the One Life whereof we are all partakers, uneffaceable by any crime, unescapable by any height of attainment, including the vilest and the noblest, the lowest and the loftiest, the sinner and the saint, an indefeasible birthright, beyond any confiscation Wherever God is immanent, there Brotherhood exists

5 So long as man knows himself as a body rather than as a Spirit, so long must Brotherhood

remain unrealised, for matter grows by taking, by constantly appropriating that which is without and incorporating it with that already possessed, all material things diminish, and finally perish in the using, and as their available quantity is limited and the would-be possessors are multitudinous, strife arises for their possession, grasping and holding is the condition of material success.

6 But when man begins to know himself as a Spirit rather than as a body, he realises that sharing and giving is the condition of growth and power, spiritual riches increase in the using, they do not perish as they are given away they multiply, as they are shared they are more thoroughly possessed and assimilated Hence Brotherhood must have its roots in Spirit, and spread outwards through the intellectual and emotional realms, until it finally asserts itself in the material, it must triumph by Spirit, out-welling from within

7 *Brotherhood is, in very truth, a law in nature* Nation after nation, State after State, has fallen into ruin by the ignoring of Brotherhood; where the strong oppress the weak, instead of protecting them where the rich exploit the poor, instead of aiding them where the learned despise the ignorant, instead of educating them; there the

inexorable finger of nature writes over the civilisation Doomed But a little while and it has passed away. Only when Brotherhood is practised, shall a civilisation rise that shall endure

8. In the early days of each religion a spirit of Brotherhood has prevailed, and has gradually disappeared as the religion grew older

9 In the days when a new religion is embraced from conviction, and is followed from pure devotion, it flows naturally into the mould of Brotherhood, for Spirit is temporarily triumphant But ever selfishness has crept in, ever has the fine gold become dimmed, and ambition, greed, envy, have tainted the early zeal. None the less has the dream, the hope, of an enduring civilisation based on Brotherhood gilded, from time to time, the horizon of the great Saints, of the great Lovers of Humanity Prophets have pointed to it, Poets have sung of it, Philosophers have outlined it, Martyrs have died for it, the Elder Brothers of Humanity, the great Company of the religious Teachers of the world, They shall establish it, and the Spirit of Love, in which each religion has been cradled, shall brood over the maturity of the Race

II. Hindu Religion & Sociology.

Dharma the Keynote of Hinduism Dharma is that which holds together the different elements of a thing, and thus combines them into an organic whole. The conception of Dharma is cosmic and universal Everything in creation has its dharma The most correct rendering of our dharma is to be found in the word Law It is the Law of Being And as every object, whether animate or inanimate, whether vegetable or animal or human—has its own law of being, so we can reasonably use the word dharma in regard to them all This Law or Law of Being is not, however, imposed upon objects from without, but grows from within, through the general course of their history and evolution It is what in the philosophy of evolution, they call a Regulative Idea It is something constitutional And as the constitutions of different things differ, so this dharma also organises and expresses itself differently in different objects As there are constitutional differences between one individual human and another so the dharma of one man cannot truly be

the dharma of another. It is something essentially specific and personal. The law and course of ethical and spiritual evolution in one person, cannot, therefore be necessarily the same as that of another. What is good for one, may not, therefore, be good for another. There must consequently be great diversities of both faiths and cultures in the community, owing to fundamental constitutional differences between the individuals composing it. Hinduism has always recognised this fact. It is, therefore, not one religion but a federation of many cults and cultures. The Hindu society is also, for the same reason, not a homogeneous unit but rather a highly developed organic whole which seeks to realise its essential unity not by denying but openly accepting and harmonising in the totality of its life the endless diversities of its component organisms. Like the Hindu religion Hindu society is also not a unit but a federation of many units. The freedom and integrity of the parts inside the unity of the whole, is the very soul and essence of the federal idea. And in no religion or society has this organic federal ideal been sought to be so fully realised as in the Hindu religion and the Hindu society. And because of this wonderful combination of isolation and association, of freedom

[illegible] in the very constitution of society and religion, we find that in a country inhabited by so many different races, racial antagonism has scarcely been known, and among a people divided into so many sects and castes, never had the strife of the sects [illegible] up to the spiritual benefit of the heathen

i. Hindu Religion

(1)

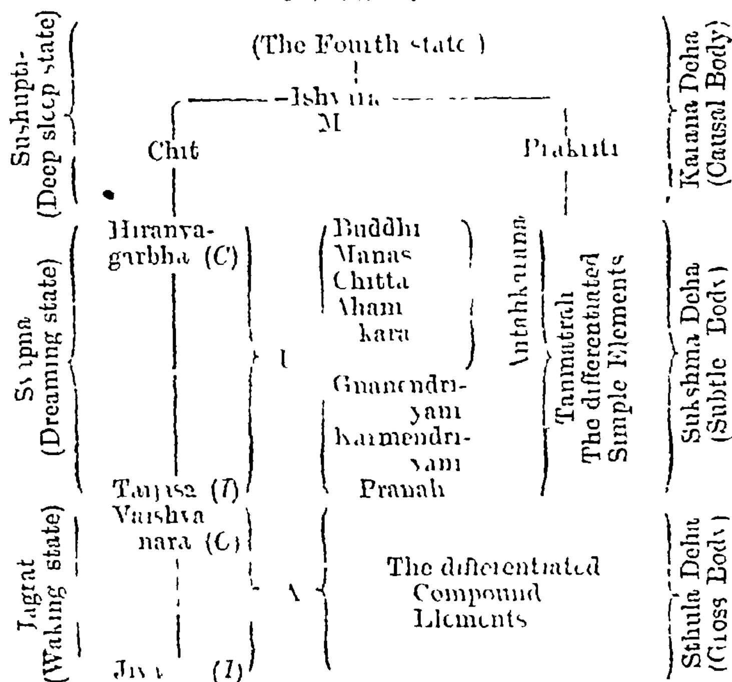
The chief Scriptures of Hinduism are the Vedas Rig, Yajus, Sama and Atharvana They have two parts, the Karma and Gnanakandas. The Upanishads form the Gnanakanda of the Vedas and are called the Vedanta They are codified in the Vedanta Sutras The Upanishads, the Vedanta Sutras and the Bhagavad Gita are the Prasthanatraya or the Tripod of Vedanta Of the Upanishads Mandukyopanishat is the chief one, dealing as it does, with the Sacred Word, the Pranava A U M

God-consciousness, the consciousness of the Self, is reflected in three forms in the universe The three are summed up in what is called the fourth though the fourth is the summation of the three, merged into the one Reality The partless AUM, the one syllable is the summation The letters A, U and M are the three states of consciousness The three states of consciousness are the waking consciousness, called the vital self or vital soul, the personal self, that which exists whenever there is consciousness embodied in physical matter That is the all-pervading, the letter A. Then there exists in the subtle worlds

the whole syllable AUM pronounced as OM symbolises the unity of all

A U M

Brahman



[The left hand column represents the Subject and the right the Object side of the Universe, the Vijnana and Kriyashakti sides of Ishvara or manifested Brahman Chit or Pure consciousness in its first stage in contact with Prakriti, root-objectivity

the powers of speech, handling, locomotion, excretion and procreation The five Pranah are vital ethers or currents, the upper, lower, equilibrating, distributing and projecting Chit in its third stage in contact with Sthula Deha is called Vaishvanara where all men live cosmically and Jiva or the living one, individually]

(1). That Aum, the word which never dies, this all its meaning is What was, What is, what will be, all is but Aum What else besides which triple time transcends, that too is Aum

(2) All this is surely Brahman This Self is Brahman This Self is fourfold too

(3) Whose field is waking life, whose consciousness is outward, of seven members, nineteen mouths, devourer of gross things, where all men live is state the first

(4) Whose field is dreaming life, whose consciousness is outward, of seven members, nineteen mouths, of subtle things devourer the shining one is state the second

(5) Where no desires of any kind the man asleep desires, no dream of any kind beholds, that is deep sleep life atoned, of consciousness ingathered, nothing else, of bliss composed, devour-

ing bliss, whose mouth is thought alone, the one of consciousness is state the third.

(6) This is the Lord of all, all-knowing this, the inner ruler this, this is the womb of all, the start and finish surely of all creatures.

(7) Not inwards conscious nor outwards conscious nor conscious (yet) both ways, nor (yet) ingathered as to consciousness, not (even) conscious nor (yet) unconscious, what none can see nor grasp nor comprehend, void of distinctive mark, unthinkable, past definition, naught but self consciousness alone, that ends all going-out (the cessation or end of evolution) peaceful, benign, (and) secondless (this) men think of as fourth. He is the self. It is He who must be known.

(8) This Self then is the Aum, both as concerns the word itself (and) as concerns its parts, states parts, parts states, the A, the U, the M.

(9) Whose field is waking consciousness, the one where all men live is letter A, part first, from covering all or being first; he surely gains all his desires and first becomes who knoweth thus.

(10) Whose field is dreaming life, the shining one is letter U, the second part, from being better or between the two; he better surely makes his

knowledge-range and equal-minded grows; in that man's clan there is none who knows not Brahman, who knoweth thus

(11) Whose field is deep-sleep life, the one of consciousness is letter M, part third, from measuring or being final All this he surely measures and reaches to the end, who knoweth thus

(12) The partless fourth, incomprehensible, that ends all going out, benign (and) secondless, Aum, such as thus is Self Indeed, By Self he enters Self who knoweth thus, who knoweth thus—*Mandukyopanishad*

AUM ! the One-syllabled Eternal reciting, thinking upon Me, he who goeth forth, abandoning the body, he goeth on the highest path—*Bhagavad Gita, VIII 13*

(2)

The Bhagavad Gita has 18 Chapters —which may be divided into three divisions, Chapters I to VI dealing with the Two fold Path, VII to XII with God, Universes Man and XIII to XVIII with Bondage and Liberation The Bhagavad Gita deals with both the Karma and the Jnanakandas. The teaching of the Bhagavad Gita begins really with

the Second Chapter. Chapter I the Yoga of Arjuna's Despondency is the first step to spiritual life Ignorance of the reality of things leads to attachment to the things of the world and therefore to sorrow. True spiritual knowledge removes Ignorance and consequently attachment and sorrow. The Bhagavad Gita gives the true knowledge that leads to Eternal Peace The teaching of the Bhagavad Gita may be briefly known from the following 151 Shlokas out of the total number of 701.

1

Chapter II deals with the Twofold Path of Sankhya or knowledge and Yoga or action The name of this Chapter Sankhya Yoga does not mean as in the other Chapters the Yoga of Sankhya but Sankhya and Yoga

[The unreal hath no being the real never ceaseth to be, the truth about both hath been perceived by the seers of the essence of things (16) Know That to be indestructible by whom all this is pervaded Nor can any work the destruction of that imperishable One (17) These bodies of the embodied One, who is eternal, indestructible and immeasurable are known as finite Therefore fight, O Bharata (18) This teaching set forth to thee is in accordance with the Sankhya hear it now

according to the Yoga, imbued with which teaching O Partha, thou shalt cast away the bonds of action (39). Thy business is with the action only, never with its fruits, so let not the fruit of action be thy motive, nor be thou to inaction attached (47). Perform action, O Dhananjaya, dwelling in union with the divine, renouncing attachments and balanced evenly in success and failure, equilibrium is called Yoga (48)]

Chapters III and IV deal more fully with the Twofold Path, as Arjuna thinks wrongly that there is a difference between the two Chapter III deals with action and IV with knowledge. It is significant that though the Chapters deal with the one or the other of the two paths, Sri Krishna, in dealing with each, refers to the other also, to show that there is no real difference between the two paths Sri Krishna does the same in Chapter II in dealing with both Sankhya and Yoga.

[In this world there is a twofold path, as I before said, O sinless one that of Yoga by knowledge, of the Sankhyas, and that of Yoga by action, of the Yogis (3) The world is bound by action, unless performed for the sake of sacrifice; for that sake, free from attachment, O son of

Kunti, perform thou action (9). Therefore without attachment, constantly perform action which is duty, for, by performing action without attachment, man verily reacheth the Supreme (19) As the ignorant act from attachment to action, O Bharatha so should the wise act without attachment, desiring the welfare of the world (25)]

Chapter IV deals with the path of knowledge but as above observed Sri Krishna refers to action also thus showing the inter-relation and non-difference between the two

[Though unborn, the imperishable Self, and also the Lord of all beings, brooding over nature, which is Mine own, yet I am born through My own Power (6). He who thus knoweth My divine birth and action, in its essence, having abandoned the body cometh not to birth again, but cometh unto Me, O, Arjuna (9) The four castes were emanated by Me by the different distribution of qualities and actions, know Me to be the author of them, though the actionless and inexhaustible (13) Verily there is no purifier in this world like wisdom he that is perfected in Yoga finds it in the Self in due season (38)]

Chapter V is devoted to the reconciliation of knowledge and action for in spite of Sri Krish-

a's clear exposition Arjuna feels doubt about the twofold Path

[Children, not sages, speak of Sankhya and Yoga as different, he who is duly established in one obtaineth the fruits of both (4) That place which is gained by Sankhyas is reached by Yogis also He seeth, who seeth that the Sankhya and the Yoga are one (5) The harmonised man, having abandoned the fruit of action, attaineth to the eternal Peace, the non-harmonised, impelled by desire, attached to fruit, are bound (12) He whose self is unattached to external contacts and findeth joy in the Self, having the self harmonised with the Eternal by Yoga, enjoys imperishable bliss (21).]

Chapter VI deals with at—one—ment or meditation which is the necessary supplement to both the Sankhya and the Yoga paths That meditation is supplemental is seen from Chapter XIII, Shloka 25 where it is said that knowledge of the Self is attained by meditation as well as by Sankhya and Yoga.

[Let the Yogi constantly engage himself in Yoga, remaining in a secret place by himself, with thought and self subdued, free from hope and greed (10) There having made the mind one-

pointed, with thought and the functions of the senses subdued, steady on his seat, he should practice Yoga for the purification of the self (12). The Yogi ever united thus with the Self, with the mind controlled, goeth to Peace, to the supreme Bliss that abideth in Me (15). As often as the wavering and unsteady mind goeth forth, so often reining it in, let him bring it under the control of the Self (26). The self, harmonised by yoga, seeth the Self abiding in all beings, all beings in the Self everywhere he seeth the same (29). He who, established in unity, worshippeth Me, abiding in all beings, that Yogi liveth in Me, whatever his mode of living (31) Without doubt, O mighty-armed, the mind is hard to curb and restless, but it may be curbed by constant practice and by dispassion (35).

2

Chapter VII deals with the relation between God, Universe and Man

[Earth, water, fire, air, ether, Mind and Reason also and Egoism these are the eight-fold division of My nature (4). This the inferior Know My other nature, the higher, the life element, O mighty armed, by which the universe is upheld

(5) Know this to be the womb of all beings. I am the source of the forthgoing of the whole universe and likewise the place of its dissolving (6) There is naught whatsoever higher than I, O Dhananjaya All this is threaded on Me, as rows of pearls on a string (7) The natures that are harmonious, active, slothful, these know as from Me, not I in them, but they in Me (12) All this world, deluded by these natures made by the three qualities, knoweth not Me, above these, imperishable (13). This divine illusion of Mine, caused by the qualities is hard to pierce, they who come to Me, they cross over this illusion (14) By the delusion of the pairs of opposites, sprung from attraction and repulsion, O Bharata, all beings walk this universe wholly deluded, O Parantapa (27) But those men of pure deeds in whom sin is come to an end, they freed from the delusive pairs of opposites, worship Me, steadfast in vows (28) They who refuged in Me, strive for liberation from birth and death, they know the Eternal, the whole self-knowledge, and all action (29) They who know Me as the knowledge of the elements, as that of the Shining Ones, and as that of the Sacrifice, they harmonised in mind, know Me verily even in the time of forthgoing (30)]

unmanifested, eternal, which in the destroying of all beings, is not destroyed (20) That unmanifested, "the Indestructible," It is called , It is named the highest Path They who reach It return not That is My supreme abode (21) Light and darkness, these are thought to be the world's everlasting paths, by the one he goeth who returneth not, by the other he who returneth again (26) |

Chapter IX deals with the Immanence of God, which is worked out fully in the Xth Chapter and is shown actually to Arjuna in the XIth

[Kingly Science, kingly Secret, Supreme Purifier this , intuitional, according to righteousness, very easy to perform, imperishable (2). Men without faith in this knowledge, O Parantapa, not reaching Me, return to the paths of this world of death (3) By Me all this world is pervaded in My unmanifested aspect , all beings have root in Me. I am not rooted in them (4) Nor have beings root in Me , behold My sovereign Yoga ! The support of beings, yet not rooted in beings. My Self, then efficient cause (5) All beings O, Kaunteya, enter My lower nature at the end of a world age , at the beginning of a world-age again I emanate them (7) Hidden in nature, which is Mine own, I emanate again and again all this multitude of beings, help-

less, by the force of nature (8) Under Me as supervisor, Nature sends forth the moving and unmoving because of this, O Kaunteya, the universe revolves (10)

Chapter X deals with the Immanence of God in the Universe in detail Sri Krishna does so on being questioned by Arjuna

He who knoweth Me, unborn, beginningless, the great Lord of the world, he, among mortals, without delusion, is liberated from all sin (3). I am the Generator of all, all evolves from Me; understanding thus, the wise adore Me in rapt emotion (8) I, O Gudakesha, am the Self, seated in the heart of all beings. I am the beginning, the middle and also the end of all beings (20) And whatsoever is the seed of all beings, that am I, O Arjuna, nor is there aught, moving or unmoving that may exist bereft of Me (39) There is no end of My divine powers, O Parantapa What has been declared is illustrative of My infinite glory (40) But what is the knowledge of all these details to thee O Arjuna? Having pervaded this whole universe with one fragment of Myself, I remain (42)]

Chapter XI gives the description of the universal form of Ishvara shown to Arjuna by Sri Krishna on his request. Being unable to see it

with the ordinary eye, spiritual sight is given him by the Lord This Chapter deals with the personal realisation of the Universal Self by Arjuna. This is the Vision of the union of the many seen in the One Having heard in Chapters I to VI of the Twofold Path, and of God, Universe and Man in Chapters VII and VIII and having been told in detail of the Immanence of God in the Universe in Chapters IX and X Arjuna is naturally desirous now of personal realisation which is given him by the grace of the Lord Sri Krishna

[Here, to-day, behold the whole universe movable and immovable, standing in one in My body, O Gudakesha, with aught else thou desirest to see (7). There Pandava beheld the whole universe, divided into manifold parts, standing in one in the body of the Deity of Deities (13) This Form of Mine beholden by thee is very hard to see. Verily the Shining Ones ever long to behold this form (52) Nor can I be seen as thou hast seen Me, by the Vedas, nor by austerities nor by alms, or by offerings (53) But by devotion to Me alone I may thus be perceived, Arjuna, and known and seen in essence and entered, O Parantapa (54).]

Chapter XII deals with Devotion to God, which subject fitly comes after the personal con-

[They who with mind fixed on Me ever harmonised worship Me, with faith supreme endowed, these, in My opinion, are best in Yoga (2) They who worship the Indestructible, the Ineffable, the Unmanifested, Omnipresent, and Unthinkable, the Unchanging, Immutable, Eternal (3) Restraining and subduing the senses, regarding everything equally, in the welfare of all rejoicing, these also come unto Me (4) The difficulty of those whose minds are set on the Unmanifested is greater, for the path of the Unmanifested is hard for the embodied to reach (5) Those verily who, renouncing all actions in Me and intent on Me, worship meditating on Me, with whole hearted Yoga (6) These I speedily lift up from the ocean of death and existence, O Partha, their minds being fixed on Me (7)]

3

Chapter XIII deals with the relation between God, Universe and Man first and then with the question of Bondage and Liberation. It is the qualities of Matter that bind, and Liberation consists in transcending them.

[This body, son of Kunti, is called the Field; that which knoweth it, is c

Knower of the Field by the Sages (2) Understand Me as the Knower of the Field in all Fields, O Bharata Wisdom as to the Field and the Knower of the Field, that in My opinion is the wisdom (3). Know thou that Matter and Spirit are both without beginning and know thou also that modifications and qualities are all Matter born (20) Matter is called the cause of the *generation of* causes and and effects; Spirit is called the cause of the enjoyment of pleasure and pain (21) Spirit seated in Matter useth the qualities born of Matter, attachment to the qualities is the cause of his births in good and evil wombs (22). He who thus knoweth Spirit and Matter with its qualities, in whatsoever condition he may be, he shall not be born again (24). Whatsoever creature is born, immobile or mobile, know thou, O best of the Bharatas, that it is from the union between the Field and the Knower of the Field (27) They who by the eyes of Wisdom perceive this difference between the Field and the Knower of the Field, and the liberation of beings from Matter they go to the Supreme (35)]

Chapter XIV deals with the three qualities of Matter that bind Man to the wheel of births and deaths.

[My womb is the great Eternal, in that I place the germ, thence cometh the birth of all beings, O Bharata (3) In whatsoever wombs mortals are produced, O Kaunteya the great Eternal is their womb, I their generating father (4). Harmony, Motion, Inertia, such are the qualities, Matter-born, they bind fast in the body, O great armed one, the indestructible dweller in the body (5) Of these Harmony, from its stainlessness, luminous and healthy, bindeth by the attachment to bliss and the attachment to wisdom, O sinless one (6). Motion, the passion-nature, know thou, is the source of attachment and thirst for life, O Kaunteya, that bindeth the dweller in the body by the attachment to action (7) But Inertia, know thou, born of unwisdom, is the deluder of all dwellers in the body that bindeth by heedlessness, indolence and sloth, O Bharata (8). Harmony attacheth to bliss, Motion to action, O Bharata, Inertia, verily, having shrouded wisdom, attacheth on the contrary to heedlessness (9). Now harmony prevaileth, having overpowered Motion and Inertia, O Bharata, now Motion, having overpowered Harmony and Inertia and now Inertia having overpowered Harmony and Motion (10). When the Seer perceiveth no agent other than the qualities, and knoweth That

which is higher than the qualities, entereth into My Nature (19) When the dweller in the body hath crossed over these three qualities, whence all bodies have been produced, liberated from birth, death, old age and sorrow, he drinketh the nectar of immortality (20)]

Chapter XV recurs to the subject of the unity of the self, lest the teaching of the previous Chapter should lead to the forgetting of the unity of the self amidst the multiplicity of phenomenal manifestation. Sri Krishna does it especially because in the succeeding Chapters He is going to work out fully the Triplicity of Manifested Life

[With roots above, branches below, the Asvattha is said to be indestructible, the leaves of it are hymns, he who knoweth it is a Veda-knower (1) Downwards and upwards spread the branches of it, nourished by the qualities, the objects of the senses its buds, and its roots grow downwards, the bonds of action in the world of men (2). There are two Energies in this world, the destructible and the indestructible, the destructible is all beings, the unchanging is called the indestructible (16) The highest Energy is verily Another, declared as the Supreme Self, He who pervading all sustaineth the three worlds, the

indestructible Lord (17) Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda I am proclaimed the Supreme Spirit (18)]

Chapter XVI deals with qualities from the ethical point of view, because Ethics forms the most practical part of any synthetic Philosophy based on Religion viewed in the light of Science. Ethics affects practical life and sociology most Hence this Chapter is devoted to it This Chapter deals with two sets of qualities, the Demoniacal that bind and the Divine that liberate Man

[Fearlessness, cleanness of life, steadfastness in the Yoga of wisdom, almsgiving, self-restraint and sacrifice and study of the Scriptures, austerity and straightforwardness (1) Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness mildness, modesty, absence of fickleness (2) Vigour, forgiveness, fortitude, purity, absence of envy and pride—these are his who is born with the divine properties, O Bharata (3) Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom are his who is born, O Partha, with demoniacal properties (4). The divine properties are deemed to

be for liberation, the demoniacal for bondage Grieve not, thou art born with divine properties, O Pandava (5)]

Chapter XVII takes up again the subject of Chapter XIV, the three qualities of Matter The triplicity is worked out fully in Manifested life both in this Chapter and in Chapter XVIII except in its last portion which forms really the conclusion of the Gita itself. This Chapter ought to be called properly Triplicity in Life, but it is called the Threefold Faith, for Arjuna opens the Chapter with a question about Faith or Shraddha This Chapter traces Triplicity not only in (1) Faith but also in (2) Worship (3) Food (4) Sacrifice (5) Austerity of body, speech and mind and (6) Alms

[Threefold is by nature the inborn faith of the embodied—pure, passionate, and dark Hear thou of those (2) The faith of each is shaped to his own nature, O Bharata The man consists of his faith, that which his faith is, he is even that(3) Pure men worship the Gods , the passionate, the gnomes and giants , the others, the darkfolk, worship ghosts and troops of nature-spirits (4). The food also which is dear to each is threefold, as also sacrifice, austerity and almsgiving Hear thou the distinction of these. The foods that

augment vitality, energy, vigour, health, joy and cheerfulness, delicious, bland, substantial and agreeable are dear to the pure The passionate desire foods that are bitter, sour, saline, over-hot, pungent, dry and burning and which produce pain, grief and sickness That which is stale and flat, putrid and corrupt, leavings also and unclean, is the food dear to the dark (7—10) The sacrifice which is offered by men without desire for fruit, as enjoined by the ordinances, under the firm belief that sacrifice is a duty is pure. The sacrifice offered with a view verily to fruit, and also indeed for self-glorification O best of the Bharatas, know thou that to be of passion The sacrifice contrary to the ordinances, without distributing food, devoid of words of power and without gifts, empty of faith, is said to be of darkness (11—13) Worship given to the Gods, to the twice born, to the teachers and to the wise, purity, straightforwardness, continence and harmlessness, are called the austerity of the body Speech causing no annoyance, truthful, pleasant and beneficial, the practice of the study of the Scriptures are called the austerity of speech Mental happiness, equilibrium, silence, selfcontrol, purity of nature—this is called the austerity of the mind (14—16) This threefold austerity, performed

(11) Reason (12) Firmness and (13) Pleasure and in (14) the Fourfold Caste

[Sages have known as renunciation the renouncing of works with desire, the relinquishing of the fruit of all actions is called relinquishment by the wise (2) Acts of sacrifice, gift and austerity should not be relinquished, but should be performed; sacrifice, gift and also austerity are the purifiers of the intelligent. But even these actions should be done leaving aside attachment and fruit O Partha, that is my certain and best belief (5—6) Verily renunciation of actions that are prescribed is not proper, the relinquishment thereof from delusion is said to be of darkness He who relinquisheth an action from fear of physical suffering, saying "Painful," thus performing a passionate relinquishment, obtaineth not the fruit of relinquishment He who performeth a prescribed action, saying "It ought to be done," O Arjuna, relinquishing attachment and also fruit that relinquishment is regarded as pure (7—9) That by which one indestructible Being is seen in all beings, inseparate in the separated, know thou that knowledge as pure But that knowledge which regardeth the several manifold existences in all beings as separate, that knowledge know thou as of passion, W

which clingeth to one single effect as if it were the whole, without reason, without grasping the reality, narrow, that is declared to be dark (20-22). An action which is ordained, done by one undesirous of fruit, devoid of attachment, without love or hate, that is called pure. But that action that is done by one longing for desires, or again with egoism, or with much effort, that is declared to be passionate. The action undertaken from delusion, without regard to capacity and to consequences—loss and injury to others—that is declared to be dark (23-25). Liberated from attachment, not egoistic, endued with firmness and confidence, unchanged by success or failure, that actor is called pure. Impassioned, desiring to obtain the fruit of actions, greedy, harmful, impure, moved by joy and sorrow, such an actor is pronounced passionate. Discordant, vulgar, stubborn, cheating, malicious, indolent, despondful, procrastinating, that actor is called dark (26-28). That which knoweth energy and abstinence, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, that Reason is pure, O Partha. That by which one understandeth awry Right and Wrong and also what ought not to be done, that Reason, O Partha, is passionate. That which, enwrapped

in darkness, thinketh wrong to be right and seeth all things subverted, that Reason, O Partha, is of darkness (30—32) The unwavering firmness by which, through Yoga, one restraineth the activity of the mind, of the life-breaths and of the sense-organs, that firmness, O Partha, is pure But the firmness, O Arjuna, by which, from attachment desirous of fruit, one holdeth fast duty, desire and wealth, that firmness, O Partha, is passionate. That by which one from stupidity doth not abandon sleep, fear, grief, despair, and also vanity, that firmness, O Partha, is dark (33—35). And now the threefold kinds of pleasure hear thou from Me, O bull of the Bharatas That in which one by practice rejoiceth and which putteth an end to pain, Which at first is as venom but in the end is as nectar, that pleasure is said to be pure, born of the blissful knowledge of the Self That which from the union of the senses with their objects at first is as nectar, but in the end is like venom, that pleasure is accounted passionate. That pleasure which both at first and afterwards is delusive of the self, arising from sleep, indolence and heedlessness, that is declared dark (36—39). Of Brahmanas, Kshattriyas, Vaishyas and Shudras, O Parantapa, the duties have been dis-

supreme devotion unto Me (54). By devotion he knoweth Me in essence, who and what I am, having thus known Me in essence he forthwith entereth into the Supreme (55). Though ever performing all actions, taking refuge in Me, by My grace he obtaineth the eternal indestructible abode (56) Merge thy mind in Me, be my devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me I pledge thee My troth; thou art dear to Me (65). Abandoning all duties come unto Me alone for shelter, sorrow not, I will liberate thee from all sins (66)]

(3)

1. Hinduism is predominantly gnostic. But it is a gnosticism which does not repudiate and deny but fully accepts and transcends the fundamental facts of agnosticism.

2 Hinduism says that the Absolute cannot be known in the way in which we know all that is known by us, that is, as objects of our knowledge, for to know the Absolute as such and through this method would be to destroy the very essence of the Absolute as the unrelated and the unconditioned. The things that we know are always conditioned by us as their knower. We are here the

subject, and what we know are only object, and the subject always conditions its object. The Absolute cannot be conditioned. Consequently the Absolute cannot be known as object. But in knowing any object we also know our self as the subject. As subject we are not conditioned by any object but only condition it. The Absolute may be known, therefore, not as object but as subject. In the Self, through the Self, as the Self,—and even here our language, owing to its native limitations, is really symbolic, for the prepositions, in, through, or as, implying quality and relation, do not apply to the Absolute and the Unrelated,—alone can the Absolute be realised. The final truth, therefore, is "That (The Absolute or Brahman) art Thou."

3. "Thou" in the above aphorism is not the body. The Hindu consciousness had always realised the distinction between the soul and the body. Nor is "Thou" the intellect. It is itself one of the senses, the eleventh sense. It is called manas, the function of the manas is to sense the meaning of the senses, to distinguish one sensation from another, and to thus make knowledge of sensuous objects possible. The manas or the intellect lives and works in duality and difference. Neither is

this "thou" the emotions or the will, for both our emotions and our will, like our intellect, live upon the sense of division and duality, and cannot therefore be the Absolute. And when our physical, our intellectual, our emotional, and our volitional life, —all these are eliminated as not identical with the Absolute, then what else is it that remains in us? That is the real question. If we can discover that something, we may then know what is the "thou" in "That (or the Absolute or Brahman) art thou"

4 Now our senses, our intellect, our emotions and our will, all these are working perpetual changes in us But we are all the same always conscious of the fact that in spite of all these changes we are really one and the same Indeed, unless we were the same in and through these constant changes, we could never have known even these very changes themselves There must be something in us which bears witness unto all these changes And the witness of a series o changes must be such as, though present in the changes, is not itself affected, that is, changed by them Not one single experience of ours, whether sensuous or intellectual or emotional or volitional, is at all explicable except upon the hypothesis that there is this witness in us, which

is changeless in the midst of changes, unrelated in the midst of relations, unconditioned in the midst of infinite conditions,—which is Eternal and Absolute. It is this thing in us, which constitutes our true Self, and which is referred to in the statement, "That art thou." In fact if we only could detach ourselves from ourselves, free our consciousness from the false identification of our self with the changing sensations of our body, or the alternating consciousness and semiconsciousness and unconsciousness which is the condition of our intellectual life, or with the fitful flow of our emotions or the impulsions and repulsions of our will,—if we could detach our self from these, then we would at once see that in every act of knowledge, as well as in every movement of our affections and our will, we are constantly creating and cancelling the dualities through which these work, and are reaching out to that in us which is, really, the Absolute. Through this absolute self-detachment it is possible to reach the state in which all duality is cancelled, all differentiations cease, where there is neither object nor subject, neither knower nor known,—and therefore, no knowledge either, as we understand knowledge on the lower intellectual plane—but there is still

Consciousness We are perpetually reaching this Consciousness, but are driven out of it immediately we get into it, by the outward movement of our senses and our intellect, our emotions and our will But we can so discipline our senses, our mind, our emotions and our will, that these outward movements, natural to the senses, the intellect, the emotions and the will, are brought absolutely under control, and then we can remain in this state of superconsciousness as long as we desire It is then only we know and truly understand what is meant by "That art thou"

5. Even the most abstruse speculations of the Hindus are not mere speculations They are based upon positive, inner experience, and are, therefore, as much verifiable through their specific methods as are the truths of sciences

6 Hinduism seeks absolute verification, in actual experience, of its most abstruse faith and speculations The Hindu wants nothing to be taken for granted, nay not even the universal theistic faith in a Supreme Being, who is the Author and Governor of the Universe Hinduism wants every man to rise to his own faith through his own efforts. The Hindu teacher always tries to gently guide the pupil to the truth, but never to forcibly

impose his own ideas and opinions upon him This has been the orthodox method of spiritual training from very ancient times. And it is, therefore, that there are such endless diversities of faiths and practices in Hindu religion, due to diversities of mental and spiritual endowments and acquisitions

7 The Hindu has always recognised the impossibility of transcending the limitations of our nature except through following the inner bents and trends of that nature itself Those who are completely under the domination of the sensuous can rise gradually to the consciousness of the spiritual only through these very senses themselves The senses must, by some means or other, be supernaturalised for them It is through this supernaturalisation of the senses that these people can gradually rise to the faith in the supersensuous The first thing to do for him, to create a sense of the supersensuous, is to gradually train his mind to habits of detatchment from the sensuous And these habits are cultivated by two means. One of these is to establish the domination of the will over the impulses and activities of the senses, and the other is to train the mind to see the Unseen in the seen

8 The first of these is called in the literature

of Hinduism, deha-shuddhi. The purification of the body is the first step in Hindu culture The Hindu had realised, ages and ages before the modern man, the close and organic interdependence between our body and our mind And it is because the Hindu had fully realised the organic dependence of our mind and morals upon the state of our body, and more particularly upon that of our nerves, that he has always insisted upon a course of psycho-physical disciplines and practices as an absolute condition-precedent of the growth of morals as well as of the true spiritual life Deha-shuddhi, or purification of the body is the common name of this course of psycho-physical disciplines The personal cleanliness, characteristic of the Hindu, is the fruit of these agelong disciplines Like his person, his food also must always be religiously clean The Hindu's ideal of cleanliness has apparently a lot to do with restrictions imposed by his religion in the matter of both food and drink Many of our domestic habits and social usages had their origin in this religious regard of the Hindu for the quality of cleanliness.

9 These disciplines of cleanliness have however not merely a physical or hygeinic value but have always been regarded by the Hindu as

necessary to his religious and spiritual life also The progress of psychophysical and psychological researches and the consequent recognition of the organic interdependence of our mind and our body will gradually lead even the civilised man to understand and appreciate the ethical reference of the physical disciplines of Hinduism

10. Psycho physical disciplines have formed a fundamental part of the moral and religious training of the Hindu The purification of deha or the physical body, called also bhuta-suddhi formed, therefore the very first step in this training The daily baths and ablutions, as well as the various restrictions regarding food and drinks, have an admitted psycho-physical reference All food is divided into three classes: the highest of these is that which is recommended to the Brahmins, those whose special function is to lead and shape the soul-life of the people They must themselves be supremely spiritual And the proper food for the spiritually minded people is, that which is sweet, and fatty (has vegetable fat in it), and substantial and pleasant to take This is the class of food that contributes to health and strength, happiness and long life and vigour and virility The next class of food

consists of things that are bitter, acid, have too much salt, is too warm or dry or pungent or hot. This is the class of food that is proper for the warrior class it causes pain and bereavement That which has stood overnight, the flavour natural to which is lost, which is decomposed, or consists of the leavings of other people's plates, or which is forbidden to be used in sacrifices, these are the last class of food This class of food contributes to inertia and animalism, and is liked only by those whose nature is essentially very low and vicious The Hindu realised that what we eat or drink has a very great influence upon the condition of our inner life

11 The Bhagavad Gita says that the actual agent of what we claim as our acts is not one, but five, and these five agents are responsible for everything we do These are —(i) our body, (ii) our self or the empirical ego as the philosophers would say, (iii) our senses, (iv) the multifarious efforts that we make to realise our purpose, and (v) the impulse of the Divine All our acts are the joint product of these And this being so, it is sinful perversity, to look upon the self as the only agent.

12. True moral education, therefore, the Hindu says, must involve the training and regulation of

all these five agencies that combine and co-operate with one another, to originate all our activities and work up our conduct in life. The relation between these five agencies is rather one of co-ordination than that of the subordination of some to the domination of others. In the higher stages of evolution, the more spiritual of these agencies do control the less spiritual, it is true, and at last, the self, freed by long course of disciplines from the bondage of the senses and all their outer stimuli, can and do exercise almost complete sovereignty over them. But this stage is reached when the education of the self is completed, and not when it is only started or is progressing. As long as this high stage is not reached, our body and our senses, our intellect, our emotions, and our will, and the outer stimuli that are constantly quickening, these all act and react upon one another, and it is impossible or next to impossible to control and regulate any one of these five-fold agencies that are jointly responsible for our moral life, without simultaneously controlling and regulating the others. And it should be recognised that these various agencies have a certain measure of what may be called local autonomy, each within its own proper sphere. The *body* and the senses,

for instance, have this autonomy within the limits of the physical and the sense-life. No one can, therefore, neglect the laws of physiology or psycho-physics, and yet expect, by sheer exercise of the will, to control their inner propensities or their outer actions And it is in the light of these that we must study and understand the complex outer ordinances and regulations of the religious life of the Hindu In fact the close psycho-physical reference of ethical culture is not entirely unknown even to other Religions Indeed the psycho-physical disciplines of Hinduism, are not exclusively Hindu Almost all the old-world religions had them. They were fully recognised as essential to every higher religious and spiritual culture The main difference in regard to this matter between Hinduism and other religions lies in this, namely, that while in the former these are enjoined upon all or almost all classes in the latter they are almost entirely confined to the higher culture of the saints and devotees In other words, that which has been organised into social and socio-religious institutions among us, exists only as special disciplines in other religions.

13. The injunctions and prohibitions of Hinduism in regard to the utmost outer concerns of

man's life have a very salutary effect upon his character by helping to strengthen the inhibitive powers of the will, as well as by training the individual to perpetually give preference in his daily work and recreations to the good over the pleasant The Hindu has always recognised that the desire for food and for procreation are the two strongest sense-impulses in humanity. And, consequently, he has hedged in even the perfectly legitimate satisfaction of both these impulses by the most minute restrictions

14 In the socio-religious life of the Hindu there is a much narrower range for the indulgence of the senses and the appetites than there is, perhaps, in any other system The Hindu has to submit to much greater restraints even in what is regarded as quite legitimate enjoyments everywhere, than the votaries of the other great world-religions It is by these means that the general socio-religious scheme of the Hindus helps materially to advance the real ethical life of the people It is to these that we owe all the humanity of our national character. Our proverbial patience and mildness, our admitted respect for all life, both human and non-human, our special spiritual aptitudes, and our general freedom from the most obtrusive vices of

humanity, all these are largely due to these socio-religious institutions and the physico-ethical disciplines associated with them, which are so often dismissed by the modern man as mere superstitions.

15 And the fundamental object of all these restraints and regulations is to train the mind to habits of self-control and self-detachment, and, thereby, to free it from the universal bondage of Nature Strictly speaking, the attainment of an absolute mastery over Nature is the central idea of all these disciplines

16. The Hindu had analysed his relations with outer Nature thoroughly The Hindu saw that Nature's hold upon him was only through his senses and his appetites Here, in his sense-life, lay the root of the cruel domination of Nature over man The way of science is really not to curtail but continually to extend and strengthen the dominion of outer Nature over man's sense-life. The practical application of the laws of science for removing human wants means increased satisfaction of the senses And this increased service of the senses increases inevitably the hold over man, of what is called "the world, the flesh, and devil" And these increased demands of the senses upon the

attention and activities of man, mean not the diminution but rather a corresponding increase of Nature's true mastery over us. *The Hindu knew* all this, and, therefore, he did not follow this suicidal plan in the evolution of his culture and civilisation The spiritual genius of the Hindu clearly saw that the real mastery of man over Nature does not lie that way The root of our serfdom to Nature is not in Nature's strength but in our own weaknesses It is through our senses that Nature exercises her cruel sway over us. And consequently if we could only control these senses, *if we could so train our body and our* senses that these would be absolutely impervious to the influences of the forces of outer Nature, then we could easily gain a mastery over these outer things which would be permanent and absolute.

17 This complete mastery has been the aim and objective of all the psycho-physical disciplines of the Hindu The entire system of our spiritual discipline has this mastery for its primary end. It is through these disciplines that the Hindu is able *to attain that perfect* physical state in which neither heat nor cold can affect him in the least.

18 If the body and the senses are not so completely brought under control that no change of

outer natural conditions shall in the least affect them, how then can we expect to concentrate our mind absolutely in the contemplation of the Supreme ? And it is as a preliminary preparation for the attainment of this concentration, that these physical and psycho-physical disciplines have their real spiritual value The true end and objective of these psycho-physical disciplines is to acquire a complete detachment of the soul from its physical and physiological habiliments

19 If the main object of all the socio-religious and psycho-physical regulations and disciplines of Hinduism has always been to train the self to completely detach itself from its accidental, though for the time being organic, connections with its outer physical and physiological habitat, that of all our apparently sensuous and external religious ritualism has been to train the mind to see and seize the Unseen, in and through the seen

20 In Hinduism, there is no particularistic emphasis, no exclusiveness and absolutism The Hindu's God is the God of all The Universe is His, and He belongs to the Universe He is the Indweller in every heart, and from there directs and controls the life and evolution of all, according to their respective inner natures And in view of

this universality of Hinduism, no worship or culture can be condemned His or her own law or dharma, the disciplines and worships suited to his or her inner nature, is the best for every man or woman But yet when viewed from the stand-point of the whole or the universal there are distinctions of superior and inferior between one form and another This claim to superiority is not individualistic or sectarian but universal.

21. And it is from this universal stand-point that the Krishna Cult stands upon a much higher ground spiritually and philosophically than the other Hindu cults In the first place, we have here a much firmer grasp of the Philosophy of the Absolute than in any other Hindu system Krishna is not the Undifferentiated Absolute He is not Pure Being which is equal to Pure Nothing. This is the Absolute of which our Upanishads declared, that they could posit neither being nor non-being We cannot say that It is, we cannot say that It is not This Brahman is only an effulgence of the Body of Krishna Brahman is, in other words, only an aspect of the Reality, but not the fullness thereof That Full Reality is Sree Krishna

22 Krishna is a Person or rather, more correctly speaking, He is the One and the Only

Person in the universe. The human personalities are only a faint and distant shadow of His Divine Personality. And He eternally realises His Divine and Absolute Personality through an eternal process of self-differentiation This process of the eternal self-differentiation of the Absolute is called in our literature—nitya leela, or the eternal sport of the Lord And in this Divine Leela, Radha is the Eternal Partner of Sree Krishna. Radha is the Eternally-Differentiated Self of Sree Krishna. Radha is, therefore, neither absolutely different from, nor absolutely identical with Krishna Their mutual relation is one of "inconceivable difference in identity and identity in difference" Both this differentiation and this identification are moments in the eternal process of Reason and Love *And it is in and through this eternal process of self-differentiation that Krishna or the Absolute—the Supreme Reality as He is called in our literature, realises His Personality and becomes The Person. And in this eternal process of Reason and Love, in the very Being of the Absolute, Radha as the momentarily differentiated Self of the Absolute, is also Herself a ... And it is in and through ... the Personality ... Krishna reaches ... and ... from Radha. realises His own*

Krishna is only Pure Being And Pure Being is truly Pure Nothing. It is the Nirguna Brahman or the Abstract Universal

23 The form of Sree Krishna is not real but only symbolic. So is also the form of Radha. Truly speaking, neither Krishna nor Radha has any such material and sensuous form Pure spiritual emotions are the constituents of the Body of Radha. It is a spiritual body, realised in the spirit of the devotee, in his own inner and enlightened emotions, and not something carnal that can be cognised by the outer senses So also is the Body of Sree Krishna It is spiritual, and not material, rational and not physical.

24 This spiritual *form* of Sree Krishna is revealed not to the outer eye, but in deep trance, in moments of great spiritual exaltation, when the outer senses having been absolutely quieted down, and the inner spiritual faculties having, thereby, been completely freed from all sensuous contacts and impulses, the soul sees with its own refined organs its own Lord and Lover The experience is absolutely supersensuous and spiritual But when the mind comes back to itself, at the close of the beatific vision, and is thus related once more to the outer world of sense-forms and sense-sounds,

t recalls the inner spiritual experience, by asso-
ciating it with outer things that represent and
esemble it most closely It is these outer remem-
brances that create the symbolic forms not only of
Sree Krishna but also of all the numerous spiritual
beings that are worshipped by the Hindus These
outer forms, visible to the natural eye, are not the
real *forms* of the divine beings, but are only some-
thing purely mnemonic of their inner spiritual
presence Even so it is with the usual figures of
Sree Krishna

25 The forms which the Hindus attribute to
the Supreme are not so gross or material as these
naturally appear to the uninitiated stranger It
appears so even to many of our own people, who
have not had the profound spiritual training and
experiences of the saint and the devotee There is
no suspicion of any gross materialistic conception
in regard to the Absolute Yet we speak of the
Absolute as having what may be called the quint-
essence of the quality of the different senses,
though without the sense-organs

26 And the irresistible logic of thought that
drove Hindu speculations to posit this sense
quality, without the sense-organs, in the Supreme,
seems to have been this When we say that

knows all, the question arises, does He or does He not know all our sense-experiences? If He does, how is it possible, unless He has, not the outer physical senses, but something that possesses the essential quality of those organs? In other words, omniscience cannot be attributed to the Deity without positing a sensorium in His Own Being. At least it is impossible to accept His omniscience, in any system of Natural Theology, except upon the hypothesis that God has a sensorium. It is really the sensorium which is of "the quintessence of the quality of the senses." And if we grant a sensorium to the Supreme, we must also grant Him an adequate object for it. In other words, we must grant One Subject and One Object, One Enjoyer and One Object to enjoy, One Will and One Object upon which that Will eternally operates, in the every Being of the Supreme, as part of His Unity. And both these,—the Subject and the Object, the Enjoyer and the Enjoyed, the Worker and the Worked, both these terms of these correlations must be co-equal and co-existent, co-infinite and co-eternal. In the Ultimate Reality,—in the Parama-Tattva as it is called,—Krishna is the Subject, Radha the Object. Radha is not absolutely separated from Krishna, nor are

how can one avoid this, consistently with one's faith in soul and immortality,—in the sense of the continuation after death of the human individuality,—then, it will also have to be conceded as perfectly reasonable, even where one may find it hard to conceive it,—that the Supreme too may have a form or rupa of His Own. The Deity has a form or rupa of His Own. For the very idea of personality involves distinction and differentiation. The differentiation may not be abiding and absolute. In fact neither in our experiences of our own personality nor in our conception of the Divine Personality, is there any such abiding and absolute differentiation or duality. Every differentiation is followed immediately by integration, every duality, immediately it is established, is subsumed in a higher and more perfected unity. So the differentiation and duality absolutely necessary for the Personality of the Godhead is not abiding and absolute but only a mere moment in the Divine Conciousness and Being. But still it is there. It is real, and not illusory. If this differentiation be not real, then the Personality of the Godhead must also of necessity be itself unreal and illusory.

three gunas or properties as the root-elements of the universe, is not physical but psychological The gunas are, therefore, not properties of matter but those of mind They even exist in a state of perfect equilibrium in the very Being of the Supreme, when at dissolution or pralaya, creation is merged in the creator At the beginning of the next creative process, these once more break out into differentiation, and then equilibrium is lost

30 These three qualities are,—Sattva, Rajas, and Tamas Sattva is the quality of Illumination and Godness It is the true spiritual quality Rajas is the quality of Desire and Activity. Tamas is the quality of Ignorance and Inertia These are variously present in all Even the gods are controlled by these three qualities Sattva is essentially the highest spiritual quality Rajas is essentially a mental or intellectual quality Tamas is a gross animal quality An excess of Tamas over both Rajas and Sattva, means ignorance and inertia, mere animalism and verminousity An excess of Rajas in the composition of any person means inordinate desire for enjoyment and possession, and constant conflicts between rivals and competitors for these. An excess of Sattva in the composition of any one indicates his superior spiri-

uality Such a person is always self-illumined nd self-collected, free from all the angry passions hat characterise the two lower classes, lives in perpetual consciousness of the Spiritual and the Universal His body is perfectly attuned to the ighest laws of love and bliss, and his whole being s perfectly attuned to the very Being of the Supreme In the highest stage of the development of Sattva or the quality of Illumination and Godness, the man becomes absolutely possessed by his God His body becomes, so to say, the very expression of the pure spiritual energy of the Divine Having been purified by the psycho-physical cultures, his body loses all its animalities, and becomes a perfect instrument for the expression of Divine energy His mind becomes a perfect receiver and transmitter of Divine Thought, his heart of the Divine Emotions, and his will of the Will of God Thus perfected, the human becomes divine, the individual becomes the universal. In such a man we see, even with our eyes, that which the eye cannot truly see, and realise with our intellect what transcends the intellectual. It is these men and women whose Rajas and Tamas have been absolutely overwhelmed by the excess of the quality of Sattva, who give us a glimpse of what we see,

in moments of the most exalted beatitudes, as human perfection. It is this perfected human who slightly reveals the Rupa or Form of his Lord.

31. The leela or sport of Sree Krishna has two aspects: one inner and the other outer. The inner leela, called in Sanskrit, antaranga leela, is the eternal sport of the Lord within His Own Being. Radha, His Own self-differentiated Prakriti, is Krishna's Partner in this inner or antaranga leela. This inner or antaranga leela stands outside the time series. It is eternal. It is also called in our literature aprakrita leela, or Supra-natural sport. There is, however, another aspect of the leela of the Lord. It is his outer leela, called also His prakrita or natural leela. In Sanskrit it is also called His bahiranga leela. Bahiranga means the outer body. This Universe is the Outer Body of Sree Krishna. This is what is called his Visva-rupa or Universe-Form. The bahiranga leela of the Lord means, therefore, his leela or sportive manifestation in the outer cosmic life and activities, and especially in the human kingdom. This outer or bahiranga leela is not an absolute necessity of His Being. That inner necessity is fully met by His inner leela of which Sree Radha is His Co-Partner. As the Co-Partner of

the Lord in His inner or antaranga leela, Sree Radha is a necessity of the very Being of the Absolute. Without Radha He is incomplete, unconscious and inactive,—mere Nirguna Brahman, or the Abstract Universal. Sree Krishna cannot exist without Sree Radha. Purusha and Prakriti, Krishna and Radha,—cannot exist without one another, The One, without the Other is unreal, a mere abstraction. But the same necessity does not exist in regard to the bahiranga or the outer cosmic leela or sport. The Absolute is full and complete in His Own Being. This outer phenomenal world is not at all a necessity of His Being. The world is not necessary for God. But He is necessary for the world. He has no need, really, of us. we alone have need of Him. Our relations with Him are not necessary like those of Radha. The jeeva—the common name for all intelligent creation, including both human and non-human,—is Krishna's, not upon the jeeva's own right, but through His Prakriti, by adoption. Not Krishna, but Radha is our prototype. Radha is Krishna's Own Real Superior Prakriti. we humans are also His superior or para-prakritis, but only by adoption so to say, through Radha. As in His Own

Inner Being, Krishna is eternally engaged in His inner or antaranga leela with Radha as His Co-Partner, so in this outer cosmic leela we humans are the co-partners of the leela of the Lord. Our bodies and our senses are the instruments and vehicles of His leela or sport

32 But as long as we have a sense of ownership over our own body and our senses, so long Sree Krishna cannot use and enjoy these as the instruments and vehicles of His own leela or sport. His leela or sport, whether in His Own inner Being or in this outer creation, whether it be antaranga or bahiranga, is always with Sree Radha, and not with any other being. Before our bodies and our senses can be used by Sree Krishna as instruments and vehicles of His leela, they must cease to be ours, and become absolutely Radha's. We must cherish absolutely no sense of proprietorship over these The senses are not ours but Krishna's, it is He alone who has a right to their use and enjoyment But he uses them and enjoys them not as our own, but as Sree Radha's Man in his sense-life and sense-activities, is merely a witness of the leela or sport of the Lord It is not the leela between Sree Krishna and himself,

but between Sri Krishna and Radha He sees and enjoys in his own body this Radha-Krishna leela. Our self is not directly the partner of this supreme leela, but simply a witness of it. In his sense-life man seeks to realise this Radha-Krishna leela It is thus that he loses the conceit of ownership over these It is by this means that even the very flesh is purified, spiritualised, idealised, and universalised

33 But not only are the body and the bodily senses spiritualised and universalised, but all the social relations are also equally idealised and universalised Sree Krishna spiritualises all social relations even as He spiritualises our physical activities and enjoyments.

34. Thus in the Krishna cult we have a more thorough, more concrete, at once a more real and a more ideal presentation of the Universal than perhaps we have in any other culture In it, the innate sense of the Spiritual and the Universal of the Hindu consciousness seems to have found its loftiest and deepest expression If we want to visualise the Soul of Hinduism we must seek and find it in Sri Krishna

35 In presenting Sree Krishna as the Soul of Hinduism, He is not here presented as a sectarian Ideal, but as the Principle and Personality in and through whom, as in the past so also in the present and even in the future, the great Hindu Synthesis was, is being, and will be worked

ii Hindu Sociology

(1)

1. The unity of India was a peculiar type of unity, which may, perhaps be best described as cultural The cultural character of Indian unity is due partly to the peculiar genius of the Indo-Aryan, and partly to the very peculiar methods by which the Aryan settlers of India spread themselves over the whole of this continent, quietly absorbing all the numerous races and cultures of the land into their own body These methods are practically unknown in the other parts of the world The methods of social expansion known to history, in the other parts of the world, are either through religious proseletyzation, or through political conquests, and more often, perhaps, through a combination of the two

2 The expansion of the Aryan society in India followed neither of these two usual methods known to history The Aryan expansion over the greater part of India, and more particularly among the civilised Dravidian peoples of the South, was effected by other and infinitely more civilised and even spiritual means

3 The ancient Aryan settlers of India propagated their superior culture, not by the popular

missionary methods of preaching and proselytization, but through the introduction of their socio-ethical arrangements and disciplines among their non-Aryan neighbours. And they did so by the promulgation of their special social economy.

4. This social economy is summed up by what is called Varnasramadharma (the caste-and-order law) in Sanskrit. The castes are four in number. They are —(i) the Brahmins, (ii) the Kshatriyas, (iii) the Vaishyas, and (iv) the Sudras The first three castes who alone belonged to the Aryan communion, represent the three great functions of the social organism, namely, (i) the intellectual and the spiritual, (ii) the administrative and the military, and (iii) the economic and the industrial These are universal social functions. In every society we have people who discharge these three fundamental functions of the social life The Sudra did not originally belong to the Aryan communion He was perhaps, originally, either captive of war, who, according to universal ancient custom, was reduced to the status of the domestic or agricultural labourer in the victorious community, or was, possibly, a member of a very low and primitive tribe or race, absolutely unfitted, both intellectually and morally, to undertake any

of the first three functions of the social organism in the more advanced Aryan community This caste-system, more or less universal, in some shape or other, in all old-world civilisations, was, however, joined in India to another, and a supremely significant law and order, known as the ashramas, which literally mean stages or stations of life. Society was divided into the above four caste-divisions Individual life was divided into these four asramas or stations or stages Distinctions based upon fundamental social functions, however universal and even necessary for the preservation and development of the collective life of society, have an inevitable tendency to breed pride in those who are called upon to discharge the superior functions, and envy in those who have to fill the lower places Division of social functions, especially in the earlier stages of evolution, when the offices have of necessity to be hereditary,—inevitably leads to these moral evils These divisions cannot be absolutely eliminated from any form of social organisation, however democratic it may be And a perplexing problem before every healthy society is how so to adjust the relations between the higher offices of society and the individuals who must fill them, that the enjoyment of these offices

shall breed no pride of position in them, nor create the conceit of any superior distance between them and the rest of the community. The ancient Indo-Aryans seem to have discovered in this arrangement or order of the asramas or stages, a happy solution of this universal social problem, which even our modern democracies with all their cry of equality and freedom have not yet been able successfully to tackle

5 The greatest moral and spiritual danger of the system of caste such as obtained, not only in India, but in almost every ancient society and culture, in some form or other, lies, in the almost inevitable pride of office (and later on also of birth owing to the hereditary character of these offices) which it generates in the so-called higher castes The only true remedy against this evil is to be found in placing the individual members of society under some disciplines as will train their minds to habits of more or less complete self-detachment, and thereby prevent them from identifying their individualities with any high social function or office that they may be called upon to discharge or fill This was, clearly, the object of this law of stages or asramas that was joined to the caste-laws of the ancient Aryan community of India The

first of these asramas was that of the student or brahmachari. In this stage every individual was absolutely equal to every other individual, whatever the rank or office, that is the caste, of their parents might be. The next stage was that of the householder. Having finished his tutelage, he entered this stage. Here he became a regular and recognised member of the social body, vested with all the rights and obligations of his particular station in life. All the inequalities in life came in here, in the householder's stage, and were due entirely to the variety of social functions which different individuals had to discharge. Having thus served society, raised healthy issues, and trained and brought them up in the ways of his caste and position, in the next or third stage, the individual was encouraged to cultivate the spirit of detachment once more, gradually killing the conceits that might have been bred in him by his accidental place and function as a member of society. He now retired from active life, and adopted the duties and disciplines of the higher and the contemplative life. And, finally, if he lived long enough, and was able to attain complete self detachment, he might enter the fourth or the last of these stages or asramas, that of the san-

-nyasin or the mendicant, when his one aim in life became to absolutely lose all conceit of isolated individuality, and thus identify himself entirely with the universal.

6 The ancient Aryan social economy was based upon this varnasrama, or caste-and-order scheme This caste-and-order law sums up the whole soul and spirit of ancient Hindu culture. Through the establishment of this law, the Aryans brought the divergent races and cultures of India within their own fold

7 And it was comparatively easy for the Indo-Aryan to establish his varnasrama law all over this vast continent, because, at certain stages of social evolution, there exists in every society some arrangement or other that wonderfully falls in with the Hindu's system of castes At this stage there exist in every community, individuals or families who, either as priests or, in still lower cultures, even as medicinemen, discharge the religious and educational functions of their society, and who, therefore, correspond to the Aryan Brahmins Similarly there are others who fight and rule, and are, therefore, akin to the Aryan Kshatriyas And others again, who are devoted to agriculture or handicrafts, and who correspond,

thus, to the Vaisyas of the Aryan economy In every society there exist, at these earlier stages, another class also, who belong to alien tribes and cultures, and being admitted into a dominant and conquering community either as captives of war or in any other way, become mere labourers and slaves These correspond to the Sudras of the Aryan communion And owing to this fundamental affinity between the caste order of the Indo-Aryans and the general social scheme of the non-Aryan communities of India, it became very easy for the former to almost imperceptibly absorb the latter And they did so by simply putting, so to say, the seal of their own caste-system, upon the already existing social order of their non-Aryan neighbours This peculiar process of social expansion created absolutely no perceptible disturbance in the communities affected by it The method was strictly evolutionary, and not revolutionary, as it has generally been in other parts of the world

8 But the Hindu system of caste did not stand, by itself It was organically bound up with the law of the asramas or stages of life It is this asrama-law that preserved the humanity of the Hindu in the face of the inequalities created by the system of caste It was these special disciplines

of the asramas which as long as they were faithfully pursued by the so called higher castes developed an ideal of spiritual democracy, unknown to the rest of the world, and it may perhaps be reasonably held that the real cause of the degradation of mediaeval Hindu society was not to be found in the system of caste so much, if at all, as in the divorce between the varnas and the asramas, between the outer functions and inequalities of the caste-life, and the inner spiritual ideals and disciplines that were organically connected with these in the earlier periods of our history and culture

9 The Aryans of India did not only put their own caste-seal upon the natural social divisions of their neighbouring non-Aryan communities, which was an easy enough work but also brought these new social orders under the law and discipline of the asramas or stages This was the special contribution of the Aryans of India to the evolution of the non-Aryan communities of the country which they absorbed into themselves This is how the general character of these non-Aryan communities was fundamentally changed by what may well be called a strange process of idealisation and spiritualisation The caste economy gave to these new

acquisitions the outer forms of the Aryan social structure, the law and disciplines of the asramas communicated to them the inner spirit of the Aryan culture The moment these non-Aryan peoples received the badge of the Brahminical social economy and accepted the disciplines of the Brahminical 'culture, they became, both in form and substance, part and limb of the great Aryan community The priests of the non-Aryan communities, when adopted into the Aryan fold, became Brahmins not merely in name, but also in fact, and though preserving all the old peculiarities of their tribal or racial laws and customs, became in every respect the absolute equals of the holiest of the Aryan Brahmins The same thing happened also in regard to the other castes The different castes in the different provinces thus fully retained all their old, and even non-Aryan provincialities, after their assimilation by the Aryan community The Brahmins therefore, differ in different parts of India- As the Aryan society absorbed the different classes of the non-Aryan society, by putting upon them its own caste-order seal, in accordance with their respective places and functions in their old community, so also the gods of these non-Aryan peoples were accepted into the

Aryan pantheon, being interpreted according to Aryan ideas and conceptions, while even their special liturgies and worships were also retained, sometimes in their original forms, and sometimes with modifications, but always with a new and spiritual interpretation, for the special use and profit of the newly acquired communities And when a nation grows in this way, it must necessarily retain almost endless diversities of customs and rituals, faiths and worships, sacraments and disciplines inside its broad and catholic unity. This is the real psychology of the perplexing diversities of our cults and cultures

10 But while granting the utmost freedom to the different communities not merely to maintain but even to develop their respective peculiarities, both of thought and institutions, the Aryan nation-builders took great care to ordain certain rules and rituals, certain sacraments and ceremonials, that were binding upon all the sections of the expanding Aryan society, and that sought to preserve and strengthen their fundamental unity The sacrament of the Upanayana, popularly known as the ceremony through which every boy of the first three castes, called the twice-born castes, is vested with the Brahminical insignia of the so-called

sacred thread, is binding on all the Brahmins and Kshatriyas and Vaisyas to whatever province they may belong, and whatever may be their faith or their personal law, or provincial customs. There are local gods and sectarian sanctities, but there are a few gods who receive universal homage, and some places that are sacred to every Hindu of every denomination And it is significant that these sacred places, visited by devout pilgrims of every sect and from every province, are found very widely spread over the whole Continent Pilgrims from every Indian province are used to visiting these distant places, and thus are able to visualise the unity of their sacred country—their karma-bhumi or the land where they have to work for the attainment of merit and the destruction of demerit. And by this means they carry the experiences of different social and religious life of distant parts of the country to their respective homes, to at once broaden their outlook and strengthen the sense of national unity in them And all these are very conclusive proof of the fact that at a very early period of our history we had fully realised a very deep, though complex, kind of organic unity at the back of all the apparent diversities and multiplicities of our land and people.

(2)

11 Each country now aspires for independent national existence inside Federations What each country desires is not simply political self government but rather a self-contained and self controlled national life, which will give them free scope for the development of those mental and moral and spritual characteristics in which these peoples stand differentiated from others, and thereby enable them to make their special contribution to the general life and culture of Universal Humanity. They do not demand national isolation, but rather a healthy inter-national federation. And it indicates the nature of the coming type of social evolution

12. India had developed this federal type of nationality ages and ages ago Our religion has been organised after the federal ideal. Hinduism is not one uniform religious culture, nor based upon one universal creed or one particular system of dogmas but it is a group of many diverse theologies and dogmas and disciplines and rituals and worships, all moved, however, by one common spirit and pursuing one common ideal Our social economy has similarly been of a distinct federal character. The Hindu Society is really a group of

many communities, each practically independent of the others and autonomous within its own sectional or communal or caste life, but combined with the others in the pursuit of a common ideal, namely the revelation of God in Man. Our States were also of this federal type. Each Village Community was autonomous within the limits of the communal life and concerns of the village but formed part of the larger life of the province or principality. And sometimes even these provinces and principalities combined to form large confederacies, which while leaving all local autonomies absolutely intact combined them into one great organic whole for the pursuit of larger ends and the realisation of more general purposes. This is really the advanced type of social organisation towards which humanity is slowly moving. In fact, India furnishes a model of that Universal Federation, the Federation of the World, which is the dream of the seers and prophets of modern humanity.

13. And all these peculiarities of our history and evolution, have helped to develop a peculiar type of patriotism among us which is almost unknown elsewhere

14 Our highest ideal of love and devotion to our country is to be found in our conception of our land as Mother

15 - Expressions like 'fatherland or motherland are clearly metaphorical There is an element of poetical imagination behind them The imagination that clothed our conception of our country was, however, of a much superior order It was not poetical but essentially religious We addressed our land not merely as janani janmabhumi or mother country, but simply as Mother

16 The real concept Mother as applied to India by her children has no metaphor behind it. Of course most of our modern educated people use and understand the word in a poetical and metaphorical sense But this is because their education and environment have more or less completely divorced their thought and imagination from the ancient realities of their language and literature The original significance of the word Mother as applied to our country, has also been largely lost to many of our educated countrymen, who see nothing more sacred or serious in it than a very tender and beautiful metaphor

17 It was, however, very different with those who first applied this word to their land. The

of these different divinities in different natural objects,—divinities that are as much invisible and spiritual as the soul of man. The outer objects are not really the gods, but only their bodies, just as our own bodies are not ourselves but only our outer habiliments. And as the existence of innumerable human personalities does not destroy the Unity of the Supreme, so even the extension of the idea of similar personalities to what is called the natural order of creation, in no way destroys the Divine Unity.

20. The origin of the concept Mother as applied by the Hindu to his geographical habitat must be traced to the ancient Vedic conception of the Earth-God. Subsequent speculations, instead of dissipating, rather on the contrary helped very materially to deepen and vivify, this old idealism. The highest philosophical speculations of the Hindus have posited two ultimate principles, or, more correctly speaking, two final personalities in the universe: one is called Purusha, the other Prakriti. At the final analysis, two ultimate principles are found in creation, one is the principle of permanence, the other of change. No rational interpretation of cosmic evolution is possible except upon the hypothesis of these two fundamental

principles All evolution means change in something which retains its identity through all changes Like shine and shade, permanence and change always go together the one is unthinkable and impossible without the other Purusha represents the principle of permanence, and Prakriti that of change Purusha is called Isvara and Prakriti Maya the former representing the noumenal and the latter the phenomenal aspect of Reality Sree Krishna is Purusha and Prakriti is Radha Purusha is Shiva and Prakriti is Shakti The conception of Mother associated with our geographical habitat is filiated to this old, old, universal Hindu conception of Prakriti but of Prakriti conceived especially as Shakti

21 If the Ultimate Reality be, as is admitted in every Theistic system, Intelligent and Self-Conscious, then it must have all the necessary elements of consciousness Reason or consciousness can work only through duality Rational or thought life is inconceivable and impossible, without something to know or think of This something must not be absolutely different from us, nor must it be absolutely identical with us For we can never know that which we are not, all knowledge is, therefore, really self-knowledge Nor

can we know anything which is not differentiated from us. The object of our knowledge must be the same as ourselves, yet at the same time different from us And in every act of knowledge or thought we first create, so to say, a separation between ourselves and our object, and immediately this is done, we cancel it again In every act of knowledge or reason, "the self separates itself from itself to return to itself to be itself' And if this be the logic of rational life, and if the Ultimate Reality be intelligent and self-conscious, then we must posit in the very Being of that Reality an element of differentiation which, without cancelling the Divine Unity, supplies the object of Divine thought, through which the Divine realises His own conciousness. The Ultimate Reality being infinite the object through which that Reality can realise its infinite reason, must also be infinite. As it is true of the rational, so also is it true of the emotional and the volitional life In all the three elements of the rational or spiritual life the same process of the separation of the self, from itself and its return to itself, with a view to realise itself, is perpetually present In all these there is a necessary element of differentiation In all these our object is both different from, yet identical with us.

changes through which the universe is evolving itself. It is Raciality in the history and evolution of races. It is the Spirit of Nationality in national life and evolution.

23. Both Radha and Shakti in Hindu consciousness are not mere ideas but persons It is through the personality of Radha that Krishna realises His Own Personality It is through the personality of the same Prakriti, but viewed not through the emotions, but through the will, and called Shakti, that the Personality of Isvara or Shiva is realised Krishna and Shiva are really one · the two names representing not two entities, but only two aspects of the one and the same Truth or Being So are Radha and Shakti really One the two names symbolising not two Beings but one Truth and Reality, viewed from two different stand-points Brahman represents the Ultimate Reality, in its undifferentiated and therefore impersonal aspect Krishna represents the same Ultimate Reality, but eternally self differentiated and, therefore the fuller truth Krishna is the Perfected Personality of the Absolute And Krishna is really the same as the Shiva only viewed in another aspect And Shakti is no more an idea or abstraction than is the Radha

24 The Hindu conceptions of Radha and Shakti are indicative of personality. Both Radha and Shakti, the one representing the emotional and the other the volitional aspect of the eternal self-differentiation of the Absolute, are personal forms of the Deity. But Radha representing the emotional aspect of Brahman has one form only, though quite an infinity of moods. Shakti, however, has many forms. This multiformness is the essential character of the Will. The Will assumes a different form in working out different purposes. And one of these many forms of Shakti is what we call the Spirit of Nationality.

25 Nationality has been defined as the individuality of peoples. The concept individuality involves being or personality. A Being is a self-conscious intelligence that seeks to realise itself through due regulation of means to end. And if there be any intelligence behind national histories and evolutions, if historical movements be not a mere play of blind chance, if, that is, there is any law and purpose behind human history, then it is only natural to conceive a Personality behind national evolutions. In any case the Hindu did conceive such a Personality behind his own history and evolution, and it is this Person-

ality which he addressed as Mother in his motherland

26. And he found little or no difficulty in conceiving such a personality behind his historic evolution, because he had a much clearer grasp of the concept personality than many other peoples. Literally personality really means something that is masked. Difference of personalities does not therefore necessarily imply separate entities but only different appearances. The personality of the Mother in his motherland, therefore does not in any way destroy, in Hindu thought the fundamental Unity of Prakriti, any more than the Personality of Prakriti herself destroys the Divine Unity. Prakriti has many forms and in every form she is a person

27. The first and primal form of the Mother is therefore in the very bosom of the Supreme. That is her eternal place and being. In Hindu symbolism, she is seated in this form, on the lap of Narayana or Mahavishnu. Mahavishnu represents the first step so to say in the process of the eternal self-differentiation of the Absolute,—within His Own Being. Here the mother is undifferentiated Prakriti. She is both Radha and Shakti. Here she is not our Mother as differentiated from

your Mother, but the Mother of all that is to be. Here the Mother is the Mother of the unborn Universe. The Spirit of Cosmic Evolution, both human and non human.

28. It is from here, the bosom of her Lord, that Shakti starts upon her manifold functions of cosmic and social evolution. She is the Force that stands behind the evolution of the universe, working out the infinite changes through which the Absolute is progressively realising Himself in the cosmic process. As the Spirit of Race, she stands behind, and directs and controls all racial and social evolution. Her first manifestation here is in the earliest jungle clearing stage, when man, but scarcely removed as yet from the surrounding animal creation, is engaged in a life-and-death struggle with both his physical and animal environment to secure a slice of mother-earth for his humble habitation. The Race Spirit, or Shakti, manifests herself at this stage as a tremendous and and relentless animal force, fighting and subjugating malicious brute forces about her. The Hindu has symbolised her, at this stage, by the figure of the Goddess Jagaddhatree. You have simply to glance at the figure of Jagaddhatree to realise this fact. Jagaddhatree rides a lion. And the lion

here is symbolic of the highest animal strength and intelligence The lion represents not merely a very superior kind of brute force, but its special characteristic is the superior combination of animal strength with animal intelligence The lion here does not simply stand under Jagaddhatree, but has its fore paw upon a vanquished elephant The elephant has preserved to us the type of the extinct mammoth It is a reminder of the mammoth age of terrestrial history and evolution The mammoth age was characterised by the almost complete domination of the animals over man Man was then only a weeker animal Evolution of man at this stage, worked itself out almost completely through the conflict of the brute in man with the brute in his fearful animal surroundings In Shakti, as symbolised by Jagaddhatree, there is apparently no reference to tribal conflicts The setting of Jagaddhatree is not in human habitations, but rather in wild mountain scenery, where Nature reigns in all her terrific luxuriance, amidst yet more terrific animal life and activities Signs of murderous struggle are there but it is the struggle with animals and not yet with men

29. The next stage of racial or social evolution is marked by fierce tribal conflicts Man has,

by this time, partially conquered a portion of the earth from the animals, and has made it fit for his habitation. The struggle with wild nature and wilder animals is to a very large extent over. Now the main emphasis is not on his competitions with wild animals or with the fatal luxuriance of the vegetable kingdom but rather with brother man. This is the stage of tribal conflicts. And Shakti or the Spirit of Raciality or Nationality as revealed at this stage is symbolised by the Hindu Goddess Kalee. Here we have the clearest symbolisation of of a pure human conflict, but the conflict is on the purely animal plane. Kalee rides on no animal. She is without any adornments except the dripping heads of men whom she has herself killed. Her setting is in the heart of the bloody desolations of war. She is dark with anger, and unconscious of the terrible carnage in which she is engaged. Yet, even at this stage of universal war and carnage the Hindu could not absolutely lose his innate sense of the spiritual and the universal, or his consciousness of the fact that even all this cruelty and carnage notwithstanding there is Goodness and Love in creation. The aim and objective of evolution, whatever may be its passing and apparent phases, is not to kill but to save, not

to destroy but to develop, this principle of Love and Goodness in the world So Kalee, this fearful Goddess, revelling in carnage, adorned with the skulls of the killed, covered with blood, darkened by all the passions of a competing, quarrelling, fighting, killing humanity, is still standing on Shiva or the Good But Shiva lies prostrate at her feet! When Kalee was engaged in this work of destruction, she so completely forgot herself that she did not stop with the killing and conquest of her enemies, but threatened, in her passion for war and carnage, to work universal ruin At it was then that Shiva, the symbol of the Good, who alone in all the worlds could stand the passion of the dread Goddess, threw himself down at her feet, and thus brought her back to herself Kalee, therefore stands, naked, and fearful, drunk with the lust of war and blood, on the prostrate form of Shiva her Lord and Lover

30 But this is not the final stage of racial or national evolution The conflicts between the barbaric tribalities, yet but scarcely removed from the animal kingdom, is succeeded by the more organised but, therefore, none the less severe conflicts, between more advanced nations Here the conflict is between competing colours and rival

cultures. Here the Mother is revealed not merely in the animal life and activities of her infants, but in the far more developed and organised national or social organisms. This is the stage when the Hindu symbolised the Mother or Shakti in the form of Durga, popularly called the Tenhanded Goddess. The spirit of Nationality is here fully developed. The social life is completely organised, social functions are clearly differentiated. The rational autonomy of the different departments of life—military, economic, æsthetic, spiritual, has been fairly established. Yet all these are united in and subordinated to the Unity of the National and the Social Life. Durga represents this perfected type of nationhood. She is the Soul of National Life and Unity. With her ten hands she joins all the ten points of the compass in her, symbolising the territorial unity of the Nation's Body. Nay more, her ten hands symbolise also the unity of the whole globe. They are symbols of general terrestrial interrelations and unity. She too, like Jagaddhatree, rides a lion. It shows that the Spirit of the Nation is related vitally and organically to the animal kingdom about her. But they are no longer, as in the early jungle clearing stage, her enemies and competitors for the possession of mother-earth,

but her help and instruments Brute force is not eliminated, but has been absolutely brought under control The lion is here the willing slave of the Mother, rendering not sullen but joyous service unto Her not fearing, but loving her with all the love of his royal nature But unlike both Jagaddhatree and Kalee, Durga does not stand simply by herself That was the Mother's form in the earlier undifferentiated stages of social and national evolution Jagaddhatree and Kalee represent those earlier stages As symbolising a much more advanced and developed, that is, at once more differentiated and more united national life,—Durga is supported on one side by Lakshmee the goddess of wealth, the symbol and spirit of the economic and industrial life and activities of the nation, on the other side, by Sarasvatee, the goddess of learning and the arts, the symbol and spirit of intellectual and æsthetic life and activities But the economic, the æsthetic and the intellectual activities of any people do not sum up and exhaust the whole range of their social functions and life The economic activities bring them into almost perpetual conflicts with their neighbouring nations These conflicts arose in the earliest stoges of social evolution, from the competitions and rivalries of neighbouring

This is why Durga, with all these, who are one with her, her own progeny and family, has always symbolised the fully realised national life and consciousness in the religious imagination and symbolism of the Hindus Durga is a form of Prakriti, like Jagaddhatree or Kalee While these two represent, however, the Spirit of National Life and Evolution at the first two stages, Durga represents the same Spirit at the last and fully evolved stage of that life

31 But though there seems to be little doubt that the original meaning of the Durga Cult was essentially racial or national it soon became, as everything did in the consciousness of the Hindu, universalised The Mother of the Race or Nation soon became the Mother of Humanity The Presiding Deity of the Race and Nation became identified with the Lord and Author of the Universe So Jagaddhatree, Kalee, Durga, and all other names and symbols of Shakti, came to be addressed as Jagatmata or the World-Mother They became the Mother of All And this universalisation helped considerably to weaken the old and original significance of the Shakti Cult as what may be called the Cult of Nationality or Patriotism in India

32 But while to some extent it was weakened in intensity, it gained very considerably in breadth and liberality, by this universalisation. It helped to prevent the unfortunate divorce between the life of the nation and the larger life of humanity in and through which alone can all national lives and cultures find their highest and most perfect fulfilment and realisation.

33 The Cult of the Mother among us is by no means a political cult The real Cult of the Mother among us is part of our general spiritual culture It is the idealisation and spiritualisation of the collective life and functions of our society It is the apotheosis of our Race-Spirit and National Organism It is organically related to our highest conceptions of Humanity.

34 This Humanity is represented in our thought as Narayana or Mahavishnu Narayana is an emanation of the Supreme He is a Being, only differentiated from the Absolute He is an element of the very Being of God Both individual humans as well as the collective entity called Humanity, are equally manifestations of Narayana They are both equally Divine. The one is inseparable from the other, and both from God. And the original form of the Mother is on the lap of Mahavishnu,—

the Nation resting eternally in Humanity. The true Cult of the Mother is, therefore, with us as much a Cult of Nationality as of Humanity And it is because of this essential universalism that this Cult of the Mother is so vital a part of our highest religious symbolism and spiritual culture.

iii—Comparative Religion & Sociology

Everywhere there are deep stirrings in the placid waters of Life and Thought There are serious questionings as regards the truth and significance of many an old ideal and institution There are much graver misgivings as regards the correctness of new ideas and especially regarding their suitability to one's own genius and culture And all these require for their solution, reverent study, and dispassionate criticism, a diligent search for the permanent beneath recurring changes of dogmas and disciplines, of laws and rituals that have characterised the past history of every people Above all, these demand the discovery of a large and consistent Philosophy of Life, that higher generalisation and superior synthesis which will reveal the true place and function of every people in the coming Federation of the World We must interpret ancient life and culture in the terms of modern consciousness and reconstruct modern ideals and institutions in the light of the accumulated and progressive experience of every civilised people Each nation is necessarily identified with its own particular culture and civilisation and quite naturally it has a pardonable partiality for its own

ideals and institutions but it would be faithless to the very spirit of its true culture if it fails to respect the natural differences of view-points or tolerate the inevitable conflicts of ideas due to these differences. The spiritual genius of Man must recognise the fundamental Unity that underlies all forms and classes of diversities and differences In Philosophy there are endless appearances but One Reality In Religion there are countless Gods but only one Supreme Lord In Social Economy there are numerous classes but one organised social whole of which these classes, highest as well as the lowest, are mere limbs and organs All races, all communities all religions and all cultures are parts or manifestations of that One Supreme Unity which fulfils and realises itself through these endless differences and diversities The conceit of individuality or separatism is a universal fact of human experience. We must recognise the necessity of the subjection of the individual to his social order But there must be provision, of course, for what may be called a super-social state, wherein the individual finally freed from all social obligation has the fullest possible scope and freedom to live and grow as a law unto himself. To set up each individual upon the true law of his own being

must be the ideal-end of every social polity Through subjection to freedom this is the key-note of true culture Even the restraints of religious or social life have this freedom as their ultimate end And this end is reached by every individual after faithfully discharging the obligation of the various stages of his life Cured of his natural conceit of Self by the rigid laws and disciplines of the early stages of life, every one stands at the end, consciously identified with the Universal Devoid of self-regarding desires, his body placed, through long physical and psycho-physical exercises and disciplines above the changes and conflicts of the physical world about him—his intellect established in the eternal verities of reason, undisturbed by fancy, falsehood or doubt—his emotions perpetually lost in the sense and enjoyment of the Universal as revealed in both the natural and the human kingdoms—and his will freed from all individualistic impulses, the truly evolved man stands really for the universal in every department and aspect of his life and can consequently be safely allowed to be a law unto himself He is no longer subjected in this super-social state to any social laws and regulations The development and perfection of the human personality is indeed the one ever-present idea-

as well as the ultimate ideal-end of social evolution. This personality realises and perfects itself not through individualistic isolation but through larger and larger social associations Our ideal must not be absence of restraint or regulation or dependence but self-restraint self-regulation and self-dependence Here the Self is truly a synonym for the Universal Our ideal must therefore be the complete identification of the individual with the Universal in every conscious relation of his life The self-revelation of the Absolute Universal has always been the quest of Social Economy. While the Abstract Universal is the last word almost of Metaphysics, the Concrete Universal has been the eternal quest of Social life and Philosophy Reason may revel in the Abstract Universal but our emotions and our will demand the Concrete Universal for their play and fulfilment. And though reason, emotions, and the will are not three entities but only the three different aspects or modes of one and the same Unity and consequently each is implied in the others, yet our emotions and our will are in a special sense the bases and organs of our social life. The progressive self-revelation of the Absolute as the Concrete Universal is therefore the universal logic of all social life

and evolution Social evolution proceeds from lower and simpler to higher and more complex stages in proportion as the man's range and variety of his relations with other human units and associations expands and increases From the individual to the family, from the family to the tribe, from the tribe to the race, from raciality to nationality, which includes many races, this has been so far the ascending series in social or historic evolution From nationalism to internationalism is the growing cry of modern history and culture And no nation in our time can with impunity refuse to accept the lead of modern historic evolution and oppose the advance of this internationalism Federalism is only another name for organised internationalism Freedom of the parts in the unity of the whole is the very soul and essence of this federal idea. Federal internationalism is the coming idea in the present social evolution and modern politics It is by means of larger and larger human associations that man progressively realises his own personality and in the consequent development and perfection of his own humanity unveils the Divinity in him God, Universe and Man are indeed One God is the indweller in individual humans, indeed in all beings severally He is also the indweller in the

collective life of humanity, the director of all social and historic movements Every human, the lowest socially as well as the highest, must be uniformly viewed as God The collective life of the various tribes, races and nations of the world must be equally regarded by the highest thought as His diverse vehicles and manifestations God is the whole and the various nations of the world are parts of that whole, God is the body, the different tribalities, racialities and nationalities are limbs of that body The whole is implied in the parts and the organism in the organs God is logically implicit in every tribe and nation And the end and aim of evolution of all social units must therefore be to make explicit the life of God in their own life and activities Each nation must move along these lines to finally take up its God-appointed place in the Universal Federation of Mankind, which will find progressively the largest and most perfect organ of the life and love of God here below

i Comparative Religion.

(1)

1 The Hindu believes that God's salvation is for all His creatures. In this respect the Hindu is liberal. The Hindu never imposes any kind of condition whatever, credal or otherwise, upon man's right to be saved. The universe has come from God and must, by the very law of its own being, return to God again. In the Hindu's philosophy there is no difference as regards the ultimate goal; all must, sooner or later, reach it.

2 But though the ultimate end is one and absolutely assured for all, the means for the realisation of that end are various and many, indeed, are almost infinite. There are as many different ways of realising this ultimate end, as there are individual human beings. For, each person's inner constitution must determine the particular way along which he or she must proceed with a view to reach the ultimate goal of existence. This inner constitution is the resultant of many forces that have worked to make the individual what he or she is now. And these forces are not of one kind or character: some are physical, some physiological, some are psychological and some social; some

mental and some spiritual These have acted and reacted upon one another from even before the birth of each individual, and have really determined the course of his physical, mental, and spiritual evolution All the training that the individual receives in his life, all the experiences that he gathers, and the way that he uses these experiences, all these are dependent upon his or her original constitution No education or training can succeed unless it works upon the peculiarities of the original constitution and temperament of each individual human unit.

3 Hinduism claims no exclusive knowledge of the truth or of the ways of God All knowledge, the Hindu says is relative, including even our so-called knowledge of God The understanding, sometimes also loosely called the mind is the organ of all knowledge And this understanding gathers its materials from our outer experiences of men and things The understanding, supplies the forms of thought and knowledge, while outer experiences supply what are called the contents of thought and knowledge Both these are essential elements of all thinking and knowing And both our understanding and our experiences are continually growing things These are universally

admitted facts And if this be true, then all our thoughts and knowledge must also, necessarily, be continually growing and expanding For absolute thought and knowledge is that which is complete in itself, and can, therefore, know no growth or expansion can admit of neither more nor less The thing that admits of growth and expansion is necessarily a part and not the whole of it Consequently, all our knowledge, admitting of growth and expansion, can only be partial, and never complete

4 The question then is can, under these conditions, our knowledge of God's Nature or of His Ways be ever complete or absolute? God is Infinite If all our knowledge grows always from less to more, our knowledge of God, who is Infinite must grow infinitely and can never reach any finality

5 The wisest among the Hindus never said that they had a full and perfect knowledge of God In fact, there is an element of agnosticism at the back of all our most devout and profound theological speculations

6. It is, however, a much healthier kind of agnosticism than what is usually known as such in modern thought and speculations True agnosticism can never be dogmatic, yet the modern agnostic

is as dogmatic in his denial of what he professes not to know as orthodox religion is in what it professes to believe Our Hindu agnosticism is very different from this It is more humble, and refuses to dogmatise about what God can be or can do, The Hindu's strange tolerance of all faiths, however different from his own, or repugnant to him, is due to this underlying agnosticism of his fundamental philosophy of life It is, the only healthy kind of agnosticism known to history, the type of agnosticism which is essential to every form of true universalism

7 The absence of dogmatism in our religion is the direct fruit of this healthy spirit of agnosticism that pervades all our thoughts and speculations And Hinduism never dogmatises, because it knows that all our knowledge is really relative and not absolute, only partial and not full and complete. And in this plane of relativity all experience is true Our errors arise not in what we actually experience, but in what we infer from that experience. Very little, indeed, of what we claim to know, is the result of our direct experience There is always a very large admixture of mere inference in all that we claim as direct knowledge. In fact, it is a common character of our mind that while we really

know in parts, we all the while think in wholes. In almost everything that we usually claim to know, there is always a very large element of inference mixed up with our direct knowledge And all our disputes as well as all our errors are due to this universal element of inference that gets mixed up with our direct perceptions of things or thoughts If only we could always carefully discriminate between what we actually experience and what we only infer from that experience, all our disputes and differences might be automatically settled And because the Hindu did try from of old, to make this discrimination between actual experience and natural inferences deduced from experience, that his religion has been always so peculiarly free from that dogmatism which is characteristic of the other great religious systems of the world

8 All knowledge is the result of direct experience Our knowledge of God or of the facts of the inner soul-life, is no exception to this rule We can no more know a thing or a person without some immediate experience, than we can know God without similar experience Of course we do know of things and persons from the testimony of others also. But this is mere hearsay, and not

true and real knowledge. Popular religion all the world over is based almost entirely upon such hearsay. The man in the street everywhere receives his beliefs from the traditions of his family, his church, or his race. And therefore he follows the rules of his religion more or less automatically everywhere. Popular religion all the world over has, consequently, much far greater power of resistance than capacity for adaptation and growth, greater inertia than life. And the chief reason of this inertia is that popular religion everywhere is very little related to the actual and direct religious experiences of its votaries. But whenever and wherever religion is a matter not of hearsay or tradition but of actual living, inner experience, then and there we find a slow but sure process of the falling away of all hidebound dogmatism and bigotry. With the growth of real experience of the inner life, man's spiritual vision gets more and more clarified, and with this clarity of his inner vision comes the conviction that after all what he knows is only a very infinitesimal part of what he shall know through the eternal ages. And from this conviction there grows within him a spirit of real humility which refuses to dogmatise either about the Nature or about the Ways of

the Deity. The real saints in every Church have therefore, infinitely greater toleration and respect for other peoples' faiths than their followers are usually found to show And the reason of the strange affinities that are discovered in the life and teachings of the saints and sages of all the different religions of the world, is to be found in the fact that with these holy men religion is not a matter of mere creed or tradition or of socalled faith, but of actual, direct, personal experience.

9 Hinduism has a philosophy of its own, or more correctly speaking many philosophies that seek to explain and interpret it It has also its sacraments and ceremonies, its rituals and disciplines, its laws and codes. There are these things in Hinduism as much as they are found in the other world-religions.

(2)

10 The Hindu view of man has always been complete and scientific There never was any antithesis between man's body and spirit in Hindu thought. The organic unity between these had been fully recognised by it ages and ages ago. It never ignored, therefore, the physiological basis and reference of psychology, or the psychological basis and reference of philosophy and religion.

Neither philosophy nor religion was therefore a matter of mere speculation with us The most abstruse *Hindu* metaphysics is, therefore, essentially practical, in the sense that its generalisations are not based upon mere inference or logic, but upon actual spiritual experience and realisation The Brahman of the Hindu Vedantin is, thus, not a mere generalisation, like the Absolute of Western philosophy, but something which is "seen" in the self, as the Self The object of all true philosophy is to discover the basal unity of all experience Freedom from all kinds of distraction is, therefore, an absolute condition precedent of the right pursuit of it There are almost endless causes of distraction in our ordinary life At the root of all these lie, however, our body and its limbs and organs Heat and cold, hunger and thirst, lust and avarice,—all these are almost constant causes of our mental distractions The study of philosophy and pursuit of the highest spiritual religion must inevitably be fruitless unless and until these causes are entirely removed And these cannot be removed without submitting to a strict course of purely physical or psychophysical disciplines For the root of all these lies imbedded in

our physical and physiological constitution and habits

11 Hinduism does not seek to impose any particular beliefs or dogmas upon any person from the outside, but wants every individual to discover his God and work out his own salvation himself

12 From of old Hinduism had been possessed with a passion for the Unseen that could not be satisfied unless it could "see and "hear" and enter into direct communion with that Unseen This Brahman should be seen, heard, and constantly meditated upon—is an old injunction of the Upanishads Now Brahman should be "seen" and "heard" and meditated upon has been the eternal problem of our spiritual and mental life, and our sages and saints have completely solved this problem We have countless testimonies coming from the most ancient down to even our own day, from holy men of all denominations, regarding this God vision Indeed, we do not really count any person as a true saint, who has not "seen" God Every true Guru leads his qualified disciple on to this beatific experience, so that he too may realise in and for himself the truth of this ultimate reality of the true spiritual life It is not

the special privilege of select souls, but is the common heritage of all humans, only those who qualify themselves by long and laborious courses of discipline, extending often over many successive births, come, however, into this common inheritance. It is, with us, as much a demonstrated and demonstrable truth as any fact of the physical or the biological sciences, with this difference, that the methods of this demonstration differ from those of the ordinary sciences. But nothing is wanted to be taken on mere trust, except the testimony of the teacher, that the experience is perfectly attainable by the disciple only if he follows his directions with loyalty and diligence. And this much must be taken on trust by every student who enters upon a course of practical scientific training And it is for this reason, that the religion of the Hindus is an intensely personal religion. Indeed, it seems that Hinduism is the only one of the great world-religions, which declares with such absolute logical consistency that each person's religion must be his or her own personal matter, built upon his or her own personal experience It, therefore, never sought to impose one man's God upon another; but left each person, and collectively each community or tribe or each

ethnic group, to find out their God for themselves Not that the Hindus never took any interest in the life and evolution of other neighbouring human groups. They did always care for them,—were, indeed, ever ready to give them their own culture and civilisation, which meant their religion also But their method was different They knew that the religious and spiritual life of people was always a matter of growth and not one of gift They knew that each person or community can pursue with profit that religion only which was the expression of their own highest thoughts and ideals. These thoughts and ideals, again, are the sum total of their inner experiences and outer activities They grow, in course of natural evolution, out of their original nature on the one side, and the particular physical and social environments in which they live on the other. And the fundamental thing in real religious and spiritual propagandism is to pursue such methods as will gradually alter both the original constitution and temperament and the outer environments of the people sought to be converted simultaneously Indeed, unless the original nature be absolutely unfitted for the assimilation of the new ideas and ideals, the more vital thing is to alter the

outer environments of a people in seeking to impart to them a new and higher culture. This is exactly what Hinduism tried always to do, in propagating itself among peoples who were outside its own pale

13. And in doing this it adopted an absolutely scientific method The Hindus had of old clearly recognised the intimate physical and physiological reference of psychology Our mental and psychic constitution and temperament very largely depend upon our physical and physiological constitution We all have certain intellectual prepossessions Certain types of thoughts and certain classes of sentiments come naturally to some people, yet they are most difficult to understand or feel inspired with, by other people Spiritual truths come easy to some, as scepticism comes to others. Some quite naturally can resign themselves to whatever calamity may befall them, others are born rebels, and fret and fume at the least failure or disappointment These differences are temperamental And if we can analyse the inner constitution of these different people we will oftentimes discover that the origin of these temperamental variations and peculiarities are always partly physical, partly social,—due partly to their

physical constitution and partly to their early training, which means, really, their domestic associations and social or economic environments And if we want to educate these people into any new ideas or ideals, we will have, therefore, to work upon these two root causes that created their present temperament The propaganda of Hinduism, when it did seek to spread itself among neighbouring non-Hindu tribes or races, took note of these facts, and followed a method that was, at once, physical and physiological, as well as ethical and social

14. The basis of our life is physical and physiological Our psychological or intellectual life grows out of our physical and physiological make and temper The action of food upon our physical health and constitution is universally recognised. Certain kinds of food are conducive to health and certain other kinds to disease. But what we eat and drink have also an equally vital reference to our mind also That strong alcoholic drinks and narcotics affect our mind is well-known But it is not as yet generally understood or recognised that even our food has a similar effect upon our intellectual and moral life Meat, for instance, excites always our animal appetites, while a purely vege-

table or milk-and-vegetable diet has a contrary effect These are demonstrated and demonstrable facts

15 The Hindu knew and understood these things In propagating his religion among other peoples, he therefore, started with a course of purely physical and physiological, or more correctly speaking, psychophysical disciplines He did not impose any creed upon them He did not ask them to give up their old faiths. All that he wanted was that they must give up their old habits of life, must not eat forbidden foods nor drink forbidden drinks. In short, they were asked to adopt the Hindu's mode of life, his achara—or disciplinary laws and regulations Discrimination in food and drink is the soul of these disciplines. The non-Hindu eats whenever he is hungry, eats whatever edibles he finds handy, eats wherever he gets the food he desires, out of any dish or platter that may be placed before him There is no discrimination here in the matter of eating, between what is pure and what is not pure This lack of discrimination is a sign of mere animality the lower animals eat likewise The barbarian does the same The higher we rise in civilisation, we commence to be more and more punctilious in these matters These

habits have a distinct reference to their mental and moral life, in the first place, quite unconsciously it may be,—these habits have a restraining influence upon their animal nature. They have to control their longing for food, out of regard for personal cleanliness and health and the conventions of genteel society. And this restraint has a refining influence upon them. The action is physical. Its direct result is hygienic and physiological. But indirectly its abiding influence upon life is positively ethical. As in the matter of food and drink, so in the use and enjoyment of the other animal appetites also, the Hindu always made a similar discrimination. Even the system of caste, bad from some points of view as it undoubtedly is especially in the form in which it exists to-day,—by interdicting promiscuous interdining and intermarriages, acted as a powerful check upon unrestricted play of our animal desires. These regulations were practically unknown to the neighbouring non-Hindu tribes and communities. And Hinduism, in seeking to spread itself over them, started by introducing those socio-religious laws and regulations among them. Thus the outer orderings of their life were first Hinduised, and gradually, the ground being prepared for the culture

of the higher ethical and spiritual ideals among them, these grew naturally, in course of their own mental and spiritual evolution, from within these peoples, and had not to be orally taught or outwardly imposed upon them

(3)

16 Hinduism is a class by itself a highly developed and exceedingly complex socio-religious culture that has no parallel in the history of human religions In some sense it is very narrow and exclusive In another sense there is no system so broad and catholic as Hinduism In some of its aspects it is grossly materialistic, in other aspects it is superbly spiritual, And the meaning of all these curious complexities and contradictions is to be found, in the fact that Hinduism is, perhaps, the only one of the great world religions, known to the modern man, that can lay claim to true universality In a word, it is the only Universal Religion in the world

17 Literally, universal is that which is conterminious with the universe Universal must include all, can exclude nothing A universal that leaves out or cannot accomodate within itself one single atom of matter or one solitary and feeble breath of

life in this universe, ceases, for that one crime or incapacity, to be universal. Universality can be claimed by a thing or category only when it includes every thing or category and all things and categories of its own class and kind, and leaves none out.

18. The universal that we actually know exists in the particular, not limited to, nor exhausted by that particular, yet all the same not standing absolutely outside of or opposed to it. The particular and the universal are organically bound up: like shine and shadow, the two always exist together, are absolutely inseparable in experience, though separated in logic.

19. As universal humanity is something which accommodates and accounts for all human individuals and social groups, whether savage or civilized, which keeps none out, and which no human individual or group can, by any means or for any reasons, really keep out of, even so Universal Religion must be such as accommodates and accounts for every form of human religion, and out of which no religion can keep itself. Hinduism alone, of all the known world-religions, does it. From the crudest kinds of animism to the most refined spiritual worships, all are accommodated by and

accounted for in Hinduism. It believes that each religion and all the religions together, are only "feeling after" the Absolute. They are all true, in their own proper place, and none possesses the absolute and the final revelation of the Infinite And this is why Hinduism can legitimately claim to be the only true universal religion in the world

20. Hinduism is not one religion, but correctly speaking, it is a compendium of many creeds and cults, all united in a common culture and a common ideal-end. Hinduism accepts whatever may be or is classed as religion, as parts of itself. The Hindu believes not in one but in innumerable Incarnations of the Deity. And this fact enables Hinduism to accommodate within itself all the hosts of prophets and avatars of the world as revelations of God, His manifestations in the flesh.

(4)

21 The Universality of the Hindu's religion is conclusively proved by his conception of religion itself. The name Hinduism was given to our religion by the stranger, who did not know our culture or our character. We have always called it Sanatana, or Eternal It is not our religion only, but of all mankind It is Manava Dharma

or Human Religion This word Manava Dharma is indeed, very significant It shows that the concept dharma is much wider than the concept religion Dharma is from the root dhri, to hold It is the Principle that holds an object or being together. It is the basis of the fundamental unity or individuality of every object. It is that which differentiates one object from another Consequently, we apply the term dharma to every form of existence. Dharma, from another point of view, is the highest generalisation of every genus or species or of every order or class of beings or objects. As every object has some individuality of its own, so every object has a dharma This dharma is the fundamental law of being of that object And as the law of being of an object is its own particular law on the one side, and the universal law of the class or order to which that object belongs, on the other, this dharma is at once both particularistic and universal It is a universal law that fulfils itself through the self-fulfilment of each particular object subject to it

22 To understand the significance of the Hindu's religion, we must, first of all grasp the absolutely universal character and reference of his concept dharma For it is from this concept that

all those characteristics of the Hindu's religion which differentiate it from all other religions of the world, and which seem so conflicting and contradictory to the uninitiated foreigner, have arisen It is here that we must seek and find, for instance the real explanation of the strange toleration of this system It is here, again, that we must look for the variety of the religious and spiritual disciplines and symbolisms of the Hindu's religion For if dharma means the law of being, this law cannot be the same for all beings, it must vary according to the nature or constitution of each individual object or person. Manava Dharma, which may be roughly translated into "human religion" must differ as between one individual human and another, owing to differences of their respective constitution and temperament And all these individual and particularistic differentiations are all held together and unified in one common law of universal humanity, Manava Dharma is something absolutely universal, which no human religion can escape and which can reject no human religion, however, primitive or crude it may be.

23 And the most convincing proof of the universality of the Hindu's religion is furnished by his definition of dharma or more correctly

speaking Manava Dharma The Hindu definition of Dharma is therefore of universal reference, for it is not the dharma of any particular human or of any particular groups of humans, but of the whole human race, irrespective of their ethnic or other particularistic associations and obligations And one has just to examine this definition to recognise, first that it is a generalisation of universal human experience in regard to matters pertaining to the religious life and second, that it is, therefore a difinition not of any particular religion, but of all religions, According to Hindu s definition, there are four distinct characteristics or notes or marks of Dharma or Manava Dharma, namely, (1) that it is in consonance with the revelations of the Vedas, (2) that it is in consonance with the injunctions of the Smritis, (3) that it is in consonance with the usages of good and noble men, and (4) that it is, in consonance with one s own notions or experiences of the good and true This is the four-fold basis of all human religions.

24 The last of these elements of religion, namely, that it must be in accord with what one's intellect and conscience support as true and good, is a universal element. For every man necessarily believes that to be true and good which has the sanction of

his own reason and conscience This is the primary thing; all else, whether scriptures or traditions, or custom or papal authority or priestly injunctions,—all these are secondary Scriptures work always upon this fundamental basis. Popes and gurus, however despotic their authority may seem to be, really base it upon the inner self-consciousness, or svanubhuti as it is called in Sanskrit, of those who submit to their authority If what the scriptures say find no echo in our own inner consciousness; if our reason revolts against their teaching, they cannot hold their sway over either our opinions and our conduct, Similarly, traditions lose their sanctity, and customs their moral hold upon us, if they are not cordially supported by our individual reason and conscience These are, therefore, the ultimate basis of our religious life. No religion can afford to ignore these It is to satisfy these, and make the disciplines and dogmas of religion acceptable to the changing and progressive intellectual and moral outlook of successive generations, that even supernatural scriptures have to be progressively interpreted from age to age These are matters of universal experience In no other system has this right been so openly and freely recognised, and the reason and conscience

of each person been given their rightful position and authority in the determination of their religious faiths and practices as in the religion of the Hindus. And this right must exist in the real, as distinguished from the formal, religious life of every person, in every denomination. This element of the Hindu's definition of religion is thus, a universal element of religious thought and life. It is an element, not merely of the Hindu's, but of universal Human Religion or Manava Dharma.

25. The same is true also of the next preceding term of our definition of Dharma, namely that it must be in conformity with the usages of the best and noblest men and women of the community. Indeed, the individual reason and conscience of ordinary humanity are far more powerfully influenced and controlled by these usages than is usually thought or believed. What I think as true or good is very frequently an echo of what the highest and best people about me believe to be true and practise as good. Both our faiths and our practices are generally determined by the faiths and conventions of what is usually called genteel society. These usages are, therefore, also a universal element of human religion. Like svanubhuti or self-consciousness or self-perception, this-

sadachara or good usage also is a universal factor not merely of the Hindu, but of universal human, religion. As regards the second factor of this definition, namely, tradition or smriti, this too is a universal element of the religious life And scriptural evidence or revelation also is similarly not an element that is peculiar to Hinduism, but is common to all the great religions of mankind What is one man's svanubhuti or self-consciousness or self-perception is not another man's svanubhuti. Our svanubhutis differ widely, it is true; but despite those differences, it is a universal basis of man s religious life Similarly, what is good usage in one country is not necessarily good usage in another, yet the conduct and conversation, the ideals and conventions of respectable people in every society, really set the standard of truth and right to that society, and thereby becomes a very vital element of its religious life Traditions of different peoples also differ widely, still, ninety per cent of people in every land, receive their religious faiths and sacraments from the traditions of their race And lastly, the scriptures of different religions are no doubt different But these different scriptures all equally claim, each for itself, the authority of a special and specific revelation

from the Author and Governor of the Universe. And, therefore, whatever may be the value or nature of scriptural authority, in some shape or other, it is a universal factor of human religion.

(5)

26. Dharma must be in consonance, first, with the teachings of the Vedas, secondly with the traditions of the race as recorded in the Smritis, thirdly with the usages of noble and pious men and women, and fourthly with the dictates of one's own reason and conscience. All these, therefore, are the seat of authority in Hinduism. The sanctions of this religion are much broader than those of any other world-religion that is known to us. To state it in most general terms, the seat of authority in the Hindu's religion are (*i*) scriptures, (*ii*) traditions, (*iii*) noble and sacred usages, and (*iv*) individual judgment.

27. This bare statement, however, does not fully bring out the nature of the authority of the Hindu's religion. For the whole significance of it hinges upon the real meaning of these four elements of religious authority, and their rational relations with one another. There is indeed a dual relation between these four factors. In one sense, the

Vedas constitute the supreme and the final authority in Hinduism. Yet, in another sense, even the authority of the Vedas is only co-ordinate with that of the three other factors The former may be characterised as the theoretic, and the latter the practical view of religious authority in the Hindu's religion Theoretically, which means speculatively and logically, the value and truth of the Smritis must be determined by their agreement with the Vedas, as the value and truth of noble usage or sadachara must be determined by the absence of any conflict between the Vedas and the Smritis or ancient traditions, and similarly, the truth and validity of individual judgment must be determined by the absence of any conflict between it and noble usages and traditions Viewed in this way, the right of private judgment must be exercised and asserted within certain limits, namely, on condition that its conclusions do not run counter first to the practices and usages of pious people and noble society, second, to ancient traditions as recorded in the sacred statutes and laws To a certain extent, therefore, individual judgment is subordinate to both smriti or traditions and sadachara or noble usage This subordination is only partial but not absolute The freedom claimed by Hinduism for

individual reason and conscience is also partial Usage and traditions, sadachara and smriti represent the static elements of religious evolution and authority Individual reason and conscience represents their dynamic element The former contribute to the continuity of the collective religious life and authority of society The latter contributes to its progress And both these elements together make religious evolution possible The individual is free to move along fresh paths and gather new experiences of the religious and the spiritual life, only the validity of these experiences will be determined by the fact that they do not contradict the actual spiritual experiences of the race as recorded in the smritis or as embodied in the usages of noble and pious society Fresh experiences will necessarily differ from old experiences, but such difference only will neither invalidate or validate them But actual experiences can never contradict one another It is only when we add our inferences to them that errors creep in, and these inferences may well be contradictory to one another Such contradictions between the inferences of individual experience and those of ancient experience as recorded in the smritis will not invalidate the former, though to establish its

validity it is necessary to examine and analyse these ancient records, and separate what is actual experience from what is mere inference deduced from that experience, but mixed up with it, in its recorded statement or presentation Truth and experience are *mixed* up in all our statements of experience, whether ancient or modern But he alone who has seen the truth, can, by careful analysis, separate it from its *natural, though not,* for that reason, infallible inference To sift the actual truth of either usages or traditions from the inferences with which it is mixed up in current notions or ancient records, one must earn those actual experiences one's self, pass through the same or similar disciplines, and must either directly or through the exercise of chastened historic and religious imagination, actualise the environments through which those experiences must have been gathered Unless this is done, the judgment of individual reason or conscience, regarding ancient errors can never be authoritative For all our errors are the result of invalid inference drawn from some actual and valid experience And whether a particular inference is valid or wrong can only be determined by an examination of the original experience itself, and not without any

knowledge of it Individual reason or conscience, therefore, has no summary jurisdiction over the records of ancient experience or the usages of contemporary noble and pious society Hinduism alone has struck the true middle path in this matter, by seeking to co-ordinate private judgment with both Smriti and Sadachara

28 The Vedas, however represent the final and absolute seat of authority in the Hindu's religion. But this bare statement is exceedingly misleading For when we speak of the Vedas, people usually understand by the term the four ancient books of the Aryans of India, the Rig-Veda, the Yajur-Veda the Sama-Veda, and the Atharva-Veda. Even Hindus generally understand by the term these four sacred books only The term Vedas in the Hindu definition of Dharma does not mean these four books. In the first place, the word Vedas is used here in the singular number, and could not, therefore, by any means refer to these four books, in which case the plural form Vedas—would have necessarily been used. And the use of this singular form is significant It refers to something above and beyond these four Vedas These Vedas derive their authority not from themselves but from something higher, and that something is the

real Vedas, referred to in the Hindu statement of the seat of authority in Hinduism All the terms of the definition refer to universal or sanatana dharma and not to any particular dharma, either *Hinduism or any other This is another reason* why we cannot put any sectarian or particularistic interpretation upon the term Vedas here. Thirdly, the Vedas themselves repudiate all pretensions to final and ultimate scriptural authority. The Upanishads are recognised as parts of the Vedas, and have the same authority as the Samhitas themselves And one of these canonical and recognised Upanishads openly and emphatically repudiates the claim of the Vedas to final and absolute authority and sanction for religious life and spiritual truths All knowledge stands divided, it says, into two classes, one apara or inferior, and the other para or superior In this classification, Rig-Veda, Yajur-Veda, Sama-Veda, Atharva-Veda, with all their six appendices or angas, are counted as apara or inferior that by which the Eternal is known is alone counted as para or superior And here we have a most complete and authoritative repudiation of the popular notion that the ultimate authority in the Hindu's religion is vested in the four sacred books

popularly known as the Vedas. Whatever authority these sacred books may have, is derived, thus, not from themselves, but from, and only to the extent of, their identity with that para or superior knowledge by which the Eternal is known. In other words, these Vedas are only records of man's experience of the Absolute, and as such, and to the extent that they do record that experience, they have a supreme value and high authority. But their value and authority are not direct or absolute, but only indirect and relative. These Vedas, therefore, are not the organs of the knowledge of the Absolute, and their authority cannot, consequently be accepted as self sustained, but it is dependent upon the corroborative testimony of those who have direct and personal knowledge of Brahman or the Supreme. This is, really, the meaning of Vedic authority on the practical side. This is the only meaning, indeed, of the authority of the Vedas in the Hindu system. And this testificatory value and authority, the Hindu may well and freely concede to the scriptures of the other world-religions also. Their worth and validity too, like those of the Hindu's Vedas, depend upon, and must be determined by and to, the extent in which they are-

corroborated by man's actual experience of the Absolute or Brahman

29 But to fully grasp the meaning and significance of the Vedas, in the singular number, as distinguished from the Vedas in the plural number by which are meant the four well-known sacred books of the Hindus,—we must view it in the light of the Hindu's science of thought and reasoning According to this science, all experience is divided into two classes, namely, sensuous and super-sensuous Following this classification all evidence or testimony is also divided into two classes, first that relating to man's sensuous experience, and second that which concerns the province of the super-sensuous Perception or pratyaksha, and inference, whether deductive or inductive, these are accepted as valid evidence in the realm of all sensuous experience Shabda or the Vedas, in the singular number, is accepted as valid evidence in regard to all super-sensuous experience Pratyaksha or perception arising out of the direct and immediate contact of our senses with their respective objects, is universally accepted as having an absolute evidental value of its own The truth of perception or pratyaksha is proved by itself, and is not dependent for its corroboration upon anything

else. It is self evident It is, therefore, regarded as primary evidence Inference has also an evidential value But it is not self-sustained, but is dependent for its proof upon perception or pratyaksha . Shabda or the Vedas also has an equally primary and self-sustained value as "evidence of things unseen"

30 Now the whole question here hinges upon the fundamental problem of the spiritual life — Are all experiences exhausted by the sensuous world? Or, is any super-sensuous experience possible for man? This is really the crux of the whole problem of the religious and the spiritual life Unfortunately, however, this point does not seem to have been fully seized so far by modern thought The spiritual is with us either the creation of our ethical or æsthetic imagination or the inference or suggestion of our intellect Modern thought seeks to establish even the fundamental truths of religion and the spiritual life upon what it calls the logic of thought or reasoning The Absolute of modern philosophy is the creation of this logic The apparent contradictions of human experience cannot be cancelled except on the hypothesis of an Absolute Being Modern Theism

having discarded the direct and self-sustained testificatory value of Revelation establishes therefore, only an inferred and hypothecated God This God is really a creation of our intellect This intellect, however, though apparently super sensuous, is not really so *The Hindu's term for the intellect is* manas This manas, though it can neither be seen nor heard nor tasted nor touched nor smelled, is yet intimately and organically related to the senses Without the manas, the senses cannot work, and without the quality of these senses, as distinguished from their physical organs, the manas also cannot exist The quality of these senses are called tanmatras The manas or the intellect is, therefore, classed by Hindu thought among the senses The senses and the intellect both work together to help us to get sensuous experience They are both organs of perception The eye the ear etc are the external organs of perception The intellect or the manas is its internal organ That is all the difference between them. Our intellect or manas, therefore, cannot take us beyond the range of the sensuous any more than the senses themselves The Deity, which our intellectual speculations establish, may be something which we can neither see nor hear nor taste nor

touch But it is still something which is deduced, by the logic of our intellection, from our experiences of the sensuous world No revelation is necessary to testify to the existence of such a God. The fact of the matter really is that the modern mind has lost all conceptions of the truly super-sensuous and the spiritual What it calls as super-sensuous is only a suggestion of the senses, something that is deduced by what is called the logic of thought, from the testimony of the senses themselves This testimony would be classed by Hindu logic as inference or anumana and upamana, and as the testificatory value of all inferences' whether deductive or inductive, is dependent upon the primary perception or pratyaksha from which it is derived, the real evidence of the truth of modern Natural Theism is that of our senses only, the mind or the manas itself which works these inferences being classed with the senses, as an organ of perception, though as an internal organ

31 Now, the question upon which the Hindu position of the Vedas is built up—is, are there only one or two orders of experience? If there are two orders, one sensuous and the other super-sensuous or spiritual, then, there must be two separate classes of organs or means for gaining these two

different classes of experience We are acquainted with the organs of one class of experience only, namely, that which is called sensuous The eye, the ear, the touch etc , are these organs These are the direct evidence of the sensuous world Any inference drawn from these sense perceptions, cannot go beyond the original perceptions themselves All inference is based upon some direct experience, and establishes only that which, for the time being, stands outside the range of that immediate experience but which, for that reason, is not incapable of being known by the same organs of knowledge through which the original experience is derived Consequently, no inference deduced from the known facts of the world, as we see them and know them with the help of our senses, can be valid in regard to that which is absolutely incapable of being cognised by the senses and the intellect The super-sensuous is described in Hindu thought as that which cannot, by any means, be grasped either by word or by the intellect It is called avang-manasa-gochara. It is unapproachable both by our language and our mind. All our deductions and inductions are workings of the manas or the intellect. The super-sensuous cannot be reached, therefore, either by inference or analogy, any more

than it can be apprehended by the senses Those who believe in the super-sensuous are, therefore, driven irresistably, by the very necessity of their faith, to postulate a specific organ or some special organs or instruments of knowledge, for the cognition of the super-sensuous and the spiritual The Hindu says that the Vedas (in the singular) is this specific organ of the knowledge of the super-sensuous

32 What the different world-religions present to us as Revelation may or may not be accepted as such, but if there is really an order of experience which is absolutely different from what we can cognise by our senses and our intellect, then there must necessarily be some organs or instruments other than our senses and our intellect, by means of which it is possible for us to gain this special order of experience Hindu thought, recognising this necessity, has accepted what is called the Vedas as the specific instrument and vehicle of the super-sensuous and the spiritual world The testificatory value of the Vedas is absolutely of the same class as that of our sense-perceptions Both are really pratyaksha, one being sense-pratyaksha, the other super-sense-pratyaksha. Both are direct cognition, and are therefore, self-evident, that is,

they do not depend for their verification upon anything outside their own experience

33 When we talk of experience or knowledge, we always mean by it either our own experience or of that of some one like ourselves The two orders of experience, sensuous and super-sensuous, or physical and spiritual, both refer to man as their common subject And as man is endowed with the senses and the intellect, through which he gathers his experiences of the sense-world so he is equally endowed with some specific organ or organs by means of which he may gather super-sensuous experiences also The Vedas as the specific organ of the super sensuous or the spiritual, exists, therefore, as an element of man's soul nature, in every individual human though it is developed in a very, very few members of the human race It is none the-less a universal human faculty, latent in all though patent in only a few superior souls And it is here, in the absolute universality of the conception of the Vedas, that the Hindu's theory of Revelation differs from the theories of other religions. Other religions may realise what is in their Scriptures, but can know nothing new or beyond them Their highest privilege is, to seek to know and

follow what has already been revealed. The sanctions of their religion are based, the Hindu says, not really upon direct Revelation or Vedas, but upon Shruti or hearsay only. Without shruti or hearsay, and smriti or traditions, ordinary men could never follow their respective religions. For though every human is endowed with the capacity to directly cognise spiritual truths, few, very few, indeed, are able to develop this latent spiritual faculty in them, and the multitude have, therefore, necessarily to depend for their knowledge of these truths, upon others who had seen them and communicated their experiences through the shrutis and the smritis. Both these are, however, only secondary evidence. In the Hindu system the Vedas alone is primary evidence of spiritual truths; shruti comes in only as secondary evidence, the value of which depends entirely upon our faith in the sage or saint who bears testimony to these truths. Owing to the universality of the Vedas, the Hindu finds absolutely no difficulty in accepting new Revelations as equally authoritative as the older records. The founder of every new school or culture promulgates among us, therefore, always a new Vedas or a fresh Revelation. And the authority of all Revelations being based

logically upon the possibility of its being probed and verified by every human being who, by submitting to the necessary disciplines, is able to quicken and develop his innate spiritual sense or organ which is only another name for what is called Shabda or the Vedas in Hindu logic,--the Vedic Revelation though certainly super-sensuous is by no means super-natural in the sense in which the Revelations of other religions are so called This, is the nature of the Vedic authority upon which, not only the Hindu s Dharma but universal Manava-Dharma is based

(6)

34. Vedas are no doubt composed of words, but all words are not alike What, indeed, are words? Any sound is not a word A word is the expression of some thought or idea A combination of sounds that represents some idea or concept is alone a word The idea, then, is the primary thing And an idea is unknown, non-existent, unless it is organised into a word or Shabda as it it is called in Sanskrit. The relation between an idea or concept and the word or shabda through which it is expressed, is an organic relation An organic relation is not, and can never be, an arbitrary relation No

one from the outside can make or unmake this relation It is a part, an element, of the very structure and being of the object which holds this relation It is co existent with that object, a necessity of its own existence Having discovered this necessary and eternal relation between every idea and its expression, or shabda, Hindu speculations have divided these shabdas into two distinct classes, which have been called by two different terms, namely, dhvanyatmakas and sphotatmakas Dhvanyatmaka shabdas are those of which the very soul and essence is sound Sphetatmaka shabdas are different, the soul and essence of these is not sound but root-ideas or concepts Sphota means, literally bursting forth as of the sprout from its seed The second class of words or shabda, called sphotatmaka in our speculations, are, therefore, those that represent this bursting-forth or sprouting up of the manifold of experience from their root-ideas or original concepts. This sphota-shabda is the same as name and form, name joined to its own necessary form, and form joined to its own proper name From this name and form have all things come into existence. This name-and-form co-existed with the Creator as the original idea of His creation It is the eternal

object of the thought and knowledge of the supreme. This name-and-form is that which was, from the beginning, with God, and which made all things that were or have been made This name-and-form being an element of the very being of Brahman, is like him, eternal. It knows neither birth nor death, neither growth nor decay It is the same always, the same to me as it is to you, the same today as it was when creation first sprouted forth from it This is our idea of what has been called the sphota-shabda But the words that we utter and use in our speech are not of this kind and character They are never the same to us and under all circumstances and at all times They are composed of sounds Sounds have relation to our voice The same word sounds different when uttered by my voice to what it sounds when uttered by another person These sounds are produced and vanish They are within the time series A man utters them and they are: he ceases to voice them, and they are not A breath makes them and unmakes them These are dhvanyatmaka—of the essence of sounds They are different from the sphotatmaka words or shabdas. Vedas, in the singular number, to which the supreme authority in matters pertaining in the

religious and the spiritual life is attributed in Hindu thought, represents not the dhvanyatmaka shabdas, or words of which the soul and essence is sound It is composed of the sphotatmaka shabda, the soul and essence of which is the root-idea or primordial concepts of all objects and relations

35 Divested of the peculiarities of our special expressions and terminologies, that which has been called sphotatmaka shabdas in our thought, will be found to absolutely coincide with the ideas of Plato and the logoi of the Stoics They are the archetypes after which the whole creation has been produced and fashioned They are the primeval ideas in the evolution of the universe. And the truth of an object can only be found in, and tested by, the idea for which it stands The truth of a piece of painting or sculpture is not in itself, but in the idea or ideal which the painter or the sculptor desired to reproduce upon his canvas or in his marble The idea is the only correct and rational measure of its own outer expression, the thought of the word That is the only test of the truth of the expression or the word And the Idea of Creation is the only revelation of its true meaning and purpose, the only Law of its own being Collectively, we speak of the Idea, severally we

speak of ideas As the universe has One Idea at its origin and centre, so the different objects and persons in this universe have also their own special and respective ideas at their origin and centre, and those different and individualised ideas constitute the law of each individual object or being, and are the only revelation of their respective meanings and ends The Universe is not a chaos but a cosmos, not a chance medley of things and persons, but an ordered and intelligent unity, based upon definite rational relations and ends This is the fundamental hypothesis of all science No real knowledge of this universe, such as every science presupposes, would be possible, if it were not the expression of a Rational Idea This Rational Idea is our Shabda The different rational ideas which are held together as parts in a whole or organs in an organism, or limbs in a body,—in the One Ultimate Rational Idea, which constitutes the very basis of cosmic unity, and are what is called sphotatmaka shabdas in our language Every idea must exist in a mind It must inhere in and proceed from some Rational Intelligence When it is joined to its natural expression, it means the attempt of this Intelligence to communicate its own thought to some other Intelligence of its own

kind Our sphota shabda means both this Idea and its necessary and organic expression, not the Idea only It is, therefore, a true revelation of the meaning and purpose of the Intelligence to which it belongs In other words, it is a Revelation in the true sense of the term

36 The Universe is, thus, composed of ideas; or of ideas and their natural and rational expression, of name-and-form as we should say in Sanskrit It is a collection of what would be called ideas in the Platonic sense But ideas are invisible, super-sensuous things. They produce all the properties of matter, but are themselves immaterial They have neither colour nor shape, nor smell, nor taste, nor touch, nor extention, they cannot be apprehended by any of our senses. They are qualities of the Reason, and can be apprehended by the Reason alone They are, in fact, above and beyond the mental plane—even intellect the cannot apprehend them. For what we ordinarily know as our mind, creates all its invisible or supersensuous ideas out of its experience of visible and sensuous objects Our ordinary reason and even our loftiest imagination, work really, upon the sense-impressions that we receive from our contact and conflict

with this outer world. Our senses and our intellect or mind, which also is really a sense, an organ of outer-knowledge, though it is not an external organ like the eye or the ear, but only an internal organ, reach only to the realm of forms, of words, of expressions, but not to that of the ideas which stand at their back These ideas are eternal, they are complete in themselves, they know neither more nor less,—it is only in their outer expression, in the time series, that we recognise this evolutionary process from less to more, in these ideas Our intellect can recognise these archetypes or primeval ideas only in the process of their outer, cosmic evolution But this evolutionary process is meaningless and unintelligible except on the hypothesis that, that which is being evolved before our senses and our intellect exists in itself, full and complete, in its own perfected measure and form, somewhere I see the evolution of a picture or a statue before me They are in the making But he who is making these has got a full and completed idea or vision or model of the thing that is being made, in his own mind and thought The painter has this idea or vision of beauty, full and complete, in his mind There, it is not in the making, but already made In] the mind of the sculptor his

statue is already fully and completely evolved, though it is being slowly re-evolved or re-produced in the marble before him There, in the mind of the painter, his painting, and in the mind of the sculptor, his statue, exists in their finished forms When these creators take up their brush or their chisel to execute their ideas they become quick with life and movement, that which is beyond time, commences to submit to time conditions, that which is already perfect becomes imperfect with a view to slowly and gradually reproduce its own perfection in and through an evolutionary process But its perfection lies latent in all the imperfections imposed upon it by the necessity of this reproduction through a process of gradual evolution The perfect oak is latent in the acorn, the perfect hen or goose in its own egg The perfect man in its own embryo This perfect type or idea or model is what directs the course of the evolution of all objects Some reach this perfection, some apparently fail to do so. But even this failure has always at its back, the perfect idea or model or type of the thing that thus fails to reach itself in outer evolution For even this failure is known and measured by that perfect idea, and never by anything else The failure of the acorn to become

a perfect oak is known and measured by the perfect oak only, and not by the maple or the willow. The failure of a portrait-painting is known and measured only by the original which was sought to be reproduced upon canvas, and not by anything else This is why even our failures reveal our right and true destiny, and produce our claims and title to our own perfections My sin proves, thus, not my sinfulness, but really my true and highest moral perfection for it is only my absolute and inviolable right and title to that perfection, which both creates and proves my sin It may be called original sin, but it is inevitable only to the process of cosmic or human evolution, but is no element of that which is being evolved in and through this process That which is being evolved, stands eternally above and beyond this process, and though passing through the changes involved in it it is itself yet above all change Evolution means change But change has no meaning except as certain conditions in something which is permanent Evolution means progress from imperfection to greater and greater perfection But this progress can have no meaning except as a movement towards some complete and absolute perfection, for it is in the light of this perfection

only that it is possible for us to know and measure this movement of evolution from lesser and lesser to greater and greater perfection Permanence and Perfection are thus the fundamental logic of the law of evolution As there can be no evolution unless it be an evolution of an idea, so there can equally be no meaning and reason in evolution unless it be a change in something that is Permanent, and a progress towards something that is Perfect Permanance and Perfection are, however elements of the Absolute The ideas or archetypes that stand at the back of this cosmic evolution, are therefore, elements of the Very Being of Brahman' They are co-existent and co eternal with Him The reproduction of these ideas and archetypes in the evolutionary series of the cosmic process, proceeds from Him are maintained and directed by Him, and they move perpetually towards Him as their ultimate end and goal This is the only rational meaning of the cosmic process This is the only explanation of both our inner, mental, and this outer cosmic, life and evolution. It is here, in the primordial and creative ideas and archetypes, that the ultimate, the full, and the absolute truth of all things are found. In the world-process we find these ideas and archetypes in a state of

evolution, growing continually from less to more. They are presented here in a state of flux. But they are, there, in the Reason of the Absolute, in their own true, perfect and fixed forms—unevolved but about to be evolved These ideas or archetypes exist in the Divine Reason as Sphota-Shabdas. The real Veda, that which is the highest authority in regard to all matters pertaining to the Unseen and the Spiritual world, consists of these Sphota-Shabdas These creative ideas or archetypes, being eternal, that Veda too is, necessarily, eternal, As these Sphotatmaka Shabdas, or ideas and arche types are elements of the very Reason of the Absolute, they have not been created by any one-not even by the Brahman Himself, for no agent can ever produce that which is a part of his own being Therefore this Veda, composed of these Sphotatmaka Shbdas, is Apaurusheya not made or created by any Purusha or Person And as the truth of every expression lies in, and is measured only by, that which it essays to express, and that which stands behind the expression is self-sustained, in relation to its own expression, even so while the truth of this world lies in, and is measured only by, these Sphotatmaka Shabdas or creative

ideas and primordial archetypes, these latter themselves, are self-sustained, stand in no need of any outer support, so far as their expression in and through the cosmic process, is concerned The Veda, being composed of these ideas and archetypes is self existent and self-sustained, can stand in no need of any outer verification It is, therefore, its own absolute evidence and testimony, no other evidence can prove or disprove it

37 Granting that there are these creative and archetypal ideas of which all objects are only outer and progressive expressions—a hypothesis without which we can discover neither meaning, nor law nor aim which is implied by law,—in the universe—the question arises, can we at all know them, except so far as we can infer their existence, and something of their nature also, from this creative process itself This process is cognisible by our senses, and our intellect can deduce what we call rational generalisations from these sense-experiences, and thereby posit a super-sensuous background of these sensuous experiences So far one can understand But all these generalisations are, however, only tentative They are not, and can never be, final and absolute. With fresh experiences, and the expansion of our field of observation

leading to the discovery of new facts and relations, these generalisations are liable to be more or less amended. Some of these may even have to be altogether abandoned as unsupported or contradicted by these new experiences. The results of our intellectual cognition, which is based, really, upon our sense-perceptions, are, thus, liable to errors. We cannot accept them as absolute truths. And unless there are any means of knowing these truths, there can be, really, no validity in our ideas of and hankering after the unseen and the everlasting. Our intellect, arguing from the seen, may postulate these unseen ideas and archetypes. This postulate is essential for giving a rational interpretation of cosmic evolution. But so far as our intellectual experiences go, it is, after all, only a postulate and nothing more. The Unknown and the Unknowable of modern Western Agnosticism is only a postulate, a mere hypothesis, a something which our reason demands as an absolute condition for getting any intelligent meaning out of the universe. But it is not a Reality. It is not something which is self-evident, self-sustained, self-established, which stands in need of no verification from anything else. In our own thought, this unknown and unknowable, is proved not by itself,—

for of the unknown we can have no positive knowledge—but by the known Indeed, we can say nothing of the unknown As the Upanishads say, we cannot say that it is, we cannot say that it is not That which is Unknown is neither Real nor Unreal And like this Unknown and Unknowable of modern Agnosticism, our speculations regarding God and the soul are also based either on traditional beliefs and notions, or on the postulates of our own intellect and reason They are not based on direct experience And the question arises, thus,—is any direct experience of these archetypal forms or ideas, of these Sphotatmaka Shabdas, at all possible for man ?

38 The Hindu says that the experience is possible These Sphota Sabdas, these ideas and archetypes, which constitute the truth and reality of this phenomenal world and lend truth and meaning to both cosmic and human evolution,—after which the universe has been fashioned, and to more and more fully reveal which is the rational aim of all evolution,—these can, under certain conditions, be directly cognised by the soul of man It is possible, because of the essential unity of what we call the individual human soul, and what may be called the Universal Soul This follows,

indeed, from the very logic of our own thought. There is, for instance, order and intelligence in the universe. It is because the natural order is an intelligent order, that we are able to construct the different branches of what we call the Natural Sciences. We find an affinity between this outer natural and our inner mental order. This affinity is only possible on the hypothesis of another mental order, which holds together our own individual mental orders on the one side and this universal cosmic order, on the other. Science implies the existence of some rational relations between our mind and the outer phenomena in Nature or in other minds or in human society. And every relation implies, in the first place, two or more factors of the relation, and secondly, a principle of relation. This principle of relation exists simultaneously in both or all the factors of the relation. Any thing that exists simultaneously in two or more isolated entities, stands both in and beyond those entitities. The Principle of Relation, that relates our mind to this outer cosmic world, and thus makes it possible for us to know, to understand, and interpret that world exists, therefore, necessarily, both in our own Reason or Intelligence and in this outer world about us. The

same Mind that exists in you exists also in me, as my own mind, and it is, therefore, possible for me to understand your thought The like alone can understand the like If the cosmic world were absolutely different from our own mental world, we could never have understood one word of Nature or construct a single scientific interpretation of these natural phenomena In understanding this outer Nature, we really prove our affinity with the Mind that stands behind it Because we are, in our rational life, at one with Universal Reason, we are able to understand and correctly interpret the Universe-process The Hindu believes in this essential unity between individual and Universal Reason, between the Soul and the Oversoul, between Jeeva and Brahman And he bases his faith in the possibility of the human soul directly cognising the Sphotatmaka Shabdas, the Ideas and Archetypes after which the universe-order has been fashioned, upon this essential unity between the human and the Supreme Soul. These Sphota-Shabdas are elements of the Universal Reason. They are eternally present there, as objects of the Eternal Consciousness They are the Name and form, "not identical with, nor different from" Brahman —"Name and Form—

unevolved, but about to be evolved.' And the human soul being the same in essence and substance with the Universal Soul if by any means it can, directly, place itself in unison with that Soul, it can cognise, in that Soul, these primordial ideas and archetypes, these "Names and Forms"— these Sphota-Shabdas, even as it directly and without the mediation of anything else, cognises its own mental ideas and forms. The Hindu believes that there are means by which the human soul can realise its own unity with the Over-Soul, and when it does so, it sees both God and the world, directly, face to face, and not indirectly, "as through a glass" which is the character of all our outer and unillumined knowledge both of God and His universe.

(7)

39 The real authority of the Vedas, according to higher Hindu thought, is based upon the Hindu theory of the logos or the logoi,—upon sphota-vada as it is called. This doctrine is not peculiar to Hindu thought, but the Hindu alone claimed a knowledge of the particular scheme of psychophysical and psychological disciplines, practices, and acquisitions, by means of which these sphotatmaka shabdas, these logoi or archetypes, could be directly

cognised and logically verified by the human reason. Plato's doctrine of Ideas was a discovery of mere philosophic speculations It was built upon what we would call now, the necessity of thought It was the same irresistible logic of thought that forced the theory of the Unknown and Unknowable Absolute, which forced, evidently, this doctrine of Ideas on Plato The cognition of the sphota-shabdas does not belong to the psycho-physical or even the purely psychological plane where these religious experiences are possible, but to the transcendent spiritual plane

40 Modern thought seems to have, however, completely lost its hold of what the Hindu understands by spiritual and spirituality The spiritual is frequently identified by us with the emotional A sensitive conscience, a tender heart, a strong will, joined to faith in God, and a life consecrated to social service, constitute the truest and the highest spirituality, in the estimate of modern liberal religious thought, both in Europe and India The Hindu idea of spirituality is different from these

41 Man is a composite entity or being. He has, in the first place, a body which is subject to all the laws and limitations of the physico chemical plane This is his annamaya kosha—his material

sheath. Inside the body,—this annamaya kosha or this material or physical sheath, there is his life, subject to the laws and limitations of the biological plane. This is his pranamaya kosha, his biological sheath. Inside this life-principle in him, man has his manas—his sensorium or his intellect, that by which he works, through his outer senses, upon the sensuous world about him, and which is subject to the complex laws and limitations of the psychological plane This is his manomaya kosha or psychological sheath Inside this psychic or intellectual life, in the narrower sense of the term, there is in man what may be called his Reason, in the highest sense of the term, the organ by which the manifold of his sense-experiences and intellectual moods and modes are summed up and united in one unbroken and organic series, related to one another, and through these relations forming one complete undivided consciousness This is called Vijnanam—in our language It means the unity of consciousness, the sense that "I am I" It is the intuition of permanence in changes This Vijnanam, this unity of consciousness, is the Tabernacle of the Indweller, or the Antaryamin—the Sakshi-Chaitanya—the Consciousness which is the witness of both our outer activities and our inner

thoughts and feelings He is the bridge between the phenomenal and the noumenal, between appearance and reality between that which is passing away and that which eternally persists in us This is the sheath of Vijnanam—the Vijnanamaya kosha. Inside it, there is our æsthetic faculty, the basis of the emotional life, subject to all the laws and limitations of that life Here sits the Enjoyer, the Bhokta, even as in the Vijnanamaya-kosha sits enthroned the Knower or the Jnata But from this innermost sheath of the æsthetic life and consciousness, or the anandamaya-kosha, to the outermost physical or material plane, or the annamaya kosha, all these sheaths cover only the realm of the related They do not reach to—though they perpetually suggest,—the presence of the Absolute. That presence is reached only when the seer is able to pierce through all these five-fold sheaths.

42 It is a long and laborious process, but neither supernatural nor impossible In every country and almost in every generation, there have been superior men and women, who, having passed through these long and laborious disciplines, finally attained this end. All the scriptures of the world, which are really nothing more than records of man's highest and deepest spiritual experiences,

bear testimony to the truth and validity of these experiences; *some more, some less, but in none is* there a complete absence of these evidences. Lacking experience, we may *not be able to believe in* what they believe, but we cannot say that their faith is not as much rational as ours

43. The Hindu believes in the reality of this spiritual cognition He believes that under proper conditions, any person, possessing the physical, psychological, mental and emotional qualifications for it can, by submitting to the necessary disciplines, see the Truth *directly, face to face* Our sages and seers have never denied the possibility of the vision to any human Indeed, they have proclaimed it, on the contrary, that unless this vision is attained, no human gets release from this bondage of self and sense, which is the cause of all sins and sufferings The soul being eternally free, bondage is a mere accident, it is like a passing cloud over the face of the moon The passing away of the cloud bank does not create or work up the beauty and light of the moon, but simply reveals what was already and all the while there, though hidden from view. Similarly the removal of ignorance or illusion, does not work up the freedom of the soul, but simply reveals what was

always there. And freedom and illumination being of the very quality and substance of the soul of man, every human, whatever his or her present condition, is bound to be relieved of this bondage some day It may, take one lifetime, it may require a hundred or a thousand re-incarnations, for an individual to attain this salvation or moksha; but sooner or later, it must be reached. And as this vision of the Absolute is an absolute condition-precedent of moksha, according to every school of Hindu thought, every human can, and indeed must,—one day or another,—be in a position to verify in his or her own inner life and experience, whatever truth there is in the records of ancient religious and spiritual life The Hindu scriptures, therefore, lay no claim to any supernatural revelation Their highest claim is that they are records of super-sensuous (and here, even the intellect is included in the term sensuous) experience These experiences are quite possible of being gained by any one who has the necessary equipment for the purpose, and goes through the special disciplines that enables a person to have direct cognition of Truth and Reality

44 As the truth and meaning of a book or speech are not really in the words of it, but only in

the ideas existing in the mind of its author, for which the written or spoken words stand; and as to know and test their truth and meaning, we must go into his mind, think and feel just as he does, and thereby get into direct touch with his ideas; even so the truth and meaning of this universe are not in its multifarious outer forms and movements, but only in the ideas and thoughts of its Maker, and to know these, we must get into His mind, think His thoughts and realise His ideas. Complete and absolute identification with the Universal is the only way to a real and true knowledge of the meaning and purpose of the universe All the great religions proclaim not only the possibility of this direct knowledge of God, but claim it for their founders and prophets But while the other religions regard this "Inspiration" as something exceptional and peculiar to their founders and prophets, Hinduism views it as a universal possibility of the human race The Universal is eternally present in the particular Like shine and shadow, Brahman and Jeeva eternally exist together He is the eye of our eye, the ear of our ear, the mind of our mind, the soul of our soul The eye sees, the ear hears, the mind thinks, the soul exists, because of Him The Universal is the logical condition of

our sense activities, as well as of our intellectual, emotional, æsthetic, and, moral life and judgments We live and move and have our being in Him, but unconsciously Philosophy recognises the presence of the Universal in all our activities, both outer and inner, only by inference and implication, through the logic of thought Cannot we get into direct, conscious, cognition of this reality? The Hindu says we can, provided we adopt the necessary disciplines, and have the preliminary physical, psychological and spiritual qualifications for initiation into them

45 The general term for these disciplines is Yoga Yoga literally means union Here it means union with the Universal When the individual consciousness is completely lost in the Universal, then the soul sees the Supreme and stands face to face with the eternal verities The experience is difficult to explain It cannot be fully translated into ordinary language Analogy is the only possible vehicle of expression here Analogy is not argument, not reason, but mere indication of facts that cannot be expressed in their own terms All the higher spiritual literature of the race, abound, therefore, in analogies of this kind Literal interpretation of scriptures is, consequently, always

misleading He who has direct cognition of the truths which these analogies seek to suggest and express, can alone understand the meaning of these analogies. The teacher or Guru who has reproduced *the teachings of the scriptures in his own inner* life and experience, can alone interpret them He alone knows the way to the truth of these He alone is competent, therefore, to lead others along that way to the direct cognition of these truths. And the Guru is only a human who has seen the Divine Man can know the Supreme, not as an object, but as the subject, even as he knows himself as such This is the meaning of the statement that the Absolute is seen and heard and cognised as the self Man knows the Absolute in his own *Self, even as that very Self itself.* The state wherein the Self is thus cognised is called Samadhi. Samadhi is roughly translated as trance In this state the senses are withdrawn from their objects, the mind or manas, the internal organ or the sensorium which makes sense-perceptions possible, is withdrawn from the senses the understanding or buddhi which makes all intellection possible, is withdrawn from the manas the empirical ego or ahankara upon which the understanding works, is withdrawn from it When all this is done, then

the Self exists in itself—conscious of no objectivity or duality, identified completely with the Supreme or the Universal. This is Samadhi. In Samadhi, then, the soul sees the Truth, not mediately, but immediately, not "darkly as through a glass," but "face to face." The real Veda is, thus, revealed in Samadhi. This Samadhi is attainable by all, who have the necessary equipments and submit to the necessary disciplines for its attainment. Saints and seers and devotees at every age and in every community attain this state, and, become the source of new revelations. Our Vedas themselves confess their own subordination to the actual, direct, revelation of the truth in the self of man.

II. Comparative Sociology.

(1)

1. All demands for reform presuppose a conflict between the ideal and the actual, between that which is and that which ought to be It does not mean simply denial and destruction, but a simultaneous assertion and construction also These are all very apparent commonplaces, yet when one comes to critically consider the history of many an ardent social reform movement, one frequently finds that even those commonplaces have been ignored in the excitement over some rampant wrong or in the enthusiasm for some abstract good The primary thing to bear in mind, in the consideration of social ideals is, that the ideal of every object or institution lies latent in its own constitution and being, and need not be imported, and indeed, cannot be imposed upon it, from the outside This is the fundamental truth of that law or principle of evolution in the light of which modern thought seeks to consider the rationale and nature of every organism and institution Social reform cannot be rationally considered except in the light of the general course of social evolution in any country. And evolution is, and can only be, the

evolution of some idea Importation is not the same thing as evolution. There can be no evolution, without law There can be no law without adaptation of means to end. Law, therefore, universally implies an end which it seeks to reach A law that has no end, is not law but blind anarchy The law of social evolution presupposes the existence of an ultimate social end, some idea or ideal that runs perpetually through all the changes both of structure and function, which are progressively wrought in the social organism with a view to reach and realise this ideal-end This ideal-end is the regulative idea in social evolution It is the helmsman who directs universally the course of social progress The helmsman should always be installed at the steer-wheel But in our excitement over isolated social wrongs or injustice or our enthusiasm for some tempting social idea or ideal, which is often times imported from alien social life and institutions with whom we may be thrown into close contact under pressure of historic conditions,—we very frequently ignore the right of this helmsman, and paralyse the hand that controls the steer-wheel, thus leaving the social bark to run adrift along the currents of passing ideas and fancies This is why so often social reform,

instead of contributing to social progress, rather helps the cause of social anarchy.

2. Our present social-reform movements have been almost universally inspired by alien ideals. They are the result of our English education, directly. Indirectly, and in a wider measure, they have been influenced by the mighty transformations in our life and thought which the new methods of administration and the numerous vehicles of modern European civilisation, introduced by the British rulers of the country, have been working among every section of our community The new education which we received was steeped in the idealism of the French Illumination The natural longing of youth for self-assertion and self-expansion, its universal restiveness under every form of control whether parental or communal, received a new and over-powering impulse from the new teachings The result was a violent and reckless social and religious revolt This new education taught us three new truths first, the absolute supremacy of individual human reason, in the determination of what was and what was not, true, second, the sanctity of personal freedom, or the inviolable right and duty of every individual to think and act as seems right to him, or as, in his

opinion, may be calculated to promote his own happiness,—provided this right and duty did not infringe the similar right and duty of other individuals, and thirdly, it taught us the grandeur and nobility of the ideal of universal human brotherhood, which proclaimed that all men were equal, and every individual was the brother of every other individual and of all humans, irrespective of caste, or colour, or creed, or country, or even sex The society in which this new education was introduced was, on the other hand, practically mediæval, steeped in ritualism, overwhelmed by sacerdotalism, and eternally divided into a number of mutually exclusive castes The three notes of the new education declared war against these three dominating elements of our old social life and structure. Its rationality declared war against our ritualism, its liberty declared war against our sacerdotal domination, and its fraternity and humanity declared war against our mediæval system of caste And through this three-fold revolt, our first and earliest social reform movement sought, practically, though perhaps not always consciously, to transform the ancient Hindu society into something that, so far as may be, would be a replica of the "advanced" and "civilised" society of modern Europe. This

is really the inner psychology and history of our social reform movements And though in course of its subsequent evolution these movements have been more or less modified in many directions, the impulse imparted to them by the forces that originally called them into being still controls their general course and evolution.

3 The fact of the matter really is that we have had so far only more or less violent re-actions against the earlier movements of social reform in the country, but no conscious and considered attempt to reach out to a new social synthesis such as will reconcile the conflicting claims of the new and the old social ideals For, it should not be overlooked that though he bitterly hates the name, even the social reactionary too is essentially a reformer He feels even if he may not always realise it, that the old order is changing, and it is in the power of no man to keep things just as they had been in the time of our great grandfathers He feels, perhaps not always consciously but feels without doubt instinctively, the shock of new ideas and the imperative demand for social changes and reconstructions, of the new conditions. Even as a revivalist, he tacitly admits that the old order is either dead or dying for unless it were so, there

would be no need to try to revive it. So even the re-actionary too is working for some sort of social reconstruction, to work some changes in the existing order, with a view to save its vital continuity with the past. And so far as his anxiety to preserve this continuity goes, the re-actionary is instinctively in the right. He has supplied, however feebly or irrationally it may be, a much-needed corrective against the excessive tendency towards the alienisation of our society, which the earlier social reform movements had unmistakably developed. But all re-actions are inherently protestant. If the earlier social reform movements had raised a violent protest against the unreason and inanities of the old order the re-action that followed these movements, itself also raised a similar protest against the reckless radicalism of the new reforms. And a protest is always a half-truth. It is an antethesis itself, even though it may stand against an antecedent antethesis. A re-action can never strike the rational mean between a thesis and an antethesis. It can never offer a ground of reasonable reconciliation between two conflicting ideas or movements. On the contrary, it always becomes a party to the old conflict itself, and, thereby, openly abdicates its right and authority to

act as judge and arbitrator between the combatants. The violent social re-action that followed our earlier social reform thus identified itself with the old and existing order, against which these reform movements had declared open war, changing thereby, the venue of the conflict, without offering any hope of reconciliation between the forces of order and those of progress in our complex social life

4 In fact the social re-actionary will be found to be the greater revolutionary of the two,—greater not in his conscious desire, but certainly in his ultimate result While the radical reformer seeks to change both the spirit and the form of our society after an alien ideal, the violent and hide-bound conservatism of the re-actionary, unable to actually withstand or neutralise the onslaughts of these very alien influences, whose octopus hand has laid its hold upon every vital centre of our intellectual, ethical, and social life, mainly through the imperious needs of our present political and economic life and struggles,—has been actually transfusing the inner spirit of the European social institutions into the old veins of our own social body. This social re-action has been organising the old sacerdotalism upon a new basis, which has

been practically trying to breathe the class-spirit of Europe into the structure of our old caste system While always swearing by the name of the ancient Hindu culture, this movement is in every respect a denial of the very spirit of that culture The one saving grace of the old system of our castes was that by the very act of dividing the social functions into four mutually exclusive classes, and thus creating an impassable barrier between them, it practically prevented the growth of any unhealthy spirit of rivalry and conflict between the different castes, and thus preserved both the unity and the amity of our old social life and relations From of old, the social philosophy of the Hindus had recognised the organic unity of the social whole The very text which says that the Brahmin came out of the mouth of Brahman, and the Kshatriya from his arm, the Vaisya from his thighs and Sudra from his feet, proves this fundamental organic conception of the sociological ideals and speculations of the Hindus The feet, the thighs, the arms, are all as vital and necessary parts and limbs of the body as the mouth itself The body liveth not by its mouth only. The mouth can no more isolate itself, in its conceit of superiority, from the feet and the thighs and the arms, than

on themselves by declaring war against the mouth. Their value and importance are not in them, but in the body of which they are each and all only limbs and organs. The function of each is as vital to the others as it is to the whole body in which they live and move and have their being. In the Geeta we find a reiteration of the old ideals of Brahminhood, and a new and rational exegesis of the Hindu social order. *The institution of the four varnas* are created by me says Sree Bhagavan here— according to their guna or essential nature and quality, and their respective karma or social functions.

5. There are three fundamental functions of the social organism namely, first legislative or regulative; second, executive and protective and third, productive and distributive. In ancient times, a fourth function was also needed and recognised, namely that of menial service, which being performed by the slaves or helots an institution that must have originated with the captives of war,—left to those who were engaged in the other three functions of the social body, sufficient leisure to think and improve their mind thus contributing to the general progress of human culture and civilisation. These are the four functions or karmas,

according to which, as Sree Krishna says here, the four varnas, now roughly rendered by the English word castes,—were originally divided. These four-fold social functions require different qualifications in those who should be entrusted with them. The first of these functions is that of the legislator. It is the regulative function of society. This function is essentially not merely one of control, but of reconciliation. It is essential, therefore, that those who are to be entrusted with this vital social function, should be trained to approach every social problem from the stand-point of the Social Whole, because it is only in the life and ends of that Whole that the essential laws and principles of the social life are found, as it is here also that the particularistic conflicts of the different individuals, or families, or groups, composing the Social Whole, can be settled and reconciled. The legislator is the regulator of society. He is more, he is also the reconciler of the conflicts of class or individual interests. It is essential, therefore, that for the effective discharge of his high functions, the legislator or regulator of society, should possess certain very superior mental and spiritual qualities. A balanced mind, well-ordered emotions, regulated impulses, and a keen spiritual sense, which is

really the sense of the Whole or the Universal, these are very essential qualifications of the true and successful legislator He should be freed from greed, both of wealth and power, and have no partiality or prepossessions for any particular member or groups of the body politic He should be a free man, in every sense of the term Those who are entrusted with the executive and protective functions of society, require, however, somewhat different qualifications They must not be as quiescent and contemplative, as free from passions and desires, as tender of heart and forgiving, as the legislator or the regulator of society The primary mental and ethical virtues, namely, the power of right discrimination, with a view to adapt means to their ends, the power of self-control and perfect domination over the senses and appetites, strength of will and persistence of purpose—all these are as much needed by those who have to discharge the legislative and regulative functions of society, as by those who have to carry out these laws and regulations and protect the community from outside invasion or conquest, or internal disorder by the strength of their arms, as they are needed also by those who have to produce and distribute the wealth of the community. But apart from these

general intellectual and ethical qualifications, these different functionaries of society require also certain special virtues or qualifications that have special reference to their particular functions in the body politic

6 In the old Hindu social economy, the legislative and regulative functions of society belonged to the Brahmins The executive and protective functions belonged to the Kshatriyas That of the production and distribution of wealth, what we should now call the economic functions, were entrusted to the Vaishyas To the Sudra, who originally did not perhaps belong to the community of the Aryan colonisers of the country, were assigned the status and functions of menial labourers

7 The word gunas which we usually render into English by "qualities" has a technical meaning in Sanskrit And the concept is not easy to comprehend by those who have been trained to purely Western habits of thinking These gunas represent the ultimate generalisation reached by Hindu thought, through a psychological analysis of our experience of the phenomenal world These gunas are the component elements of Prakriti or Nature, in the widest sense of the term This Prakriti or Nature is both manifested and unmanifest-

ed. In its unmanifested state, this Prakriti or Nature is the seed, so to say, of the creation In its manifested state, it is the creation itself. These gunas or component elements of Prakriti, are three in number, namely, sattva, rajas, and tamas, Sattva is the quality of illumination, rajas of activity, and tamas of inertia And when the three qualities exist in a state of perfect equilibrium, they constitute the Unmanifested Prakriti Creation starts with the breaking up of this perfect equilibrium And the diversities of the universe are due to the various degrees in which these three gunas enter into the constitution of different objects in this world In some objects, for instance, there is a preponderance of the quality of sattva over those of rajas and tamas In others, it is the quality of rajas which dominates both sattva and tamas While in many others, both sattva and rajas are overwhelmed by the quality of tamas There are, indeed, almost endless forms and degrees of permutations and combinations in which these three primary gunas or qualities exist in this world, both among animate and inanimate things

8 According to the Geeta, which, indeed, here echoes the essence of all the Hindu scriptures the quality of sattva is the dominating quality in the

Brahmin, while rajas is the dominating quality in the Kshatriya, and tamas is the characteristic note of the Sudra. And the classification is clearly based not on mere heredity and birth, but essentially upon individual temperaments. The value of birth and heredity need not be denied, which, indeed, would hardly be justified in the presence of the advanced researches into these domains by modern psychology and eugenics. But the value of heredity is in reference to the endowments and acquisitions of just a few generations of the immediate ancestors of the individual only, and it cannot be scientifically traced to the days of Manu or Moses, unless a continuous and unbroken record of superiority can be established through all these countless generations. In the next place, the supreme reference of the truths of hereditary transmission is to individual lives, or at the utmost to the family of the individual only; it cannot establish any special character for a class or caste, who have lived under widely different conditions, both physical and social, for countless centuries, mixing their blood with widely different stocks, and whose unity of blood is only a matter of almost prehistoric tradition or legend. In fact, the Geeta doctrine of caste or varna is a distinct

protest against the hereditary claims of the Brahmins and the other higher castes Otherwise the declaration could not have any rational meaning or practical necessity It is evidently to remove the hereditary pretensions of the castes that Sree Krishna pointed out the real psychological and sociological bases of the Hindu social economy, and placed the castes upon the gunas Nor can this division based, not upon birth or heredity only if at all, but upon personal temperaments be summarily dismissed as fanciful and absolutely unscientific, even by modern thought It is a division of universal social functions, and the gunas. upon which Sree Krishna bases and justifies these divisions, have undeniable reference to these social functions We must, however, admit that a scientific generalisation, from the viewpoint of modern sociology would give us perhaps only three and not four distinct social functions, and consequently grant room only for three and not four, castes or guilds as these have sometimes been called The Sudra has no place in the modern ideal and scheme of social life. He was a necessity in primitive social economy, which was homogenous, and when the leisure that the helot or the slave provided for his master, was essential for the promotion of the

higher arts and crafts of life The Sudra was a helot, a mere labourer But when the social reconstruction that is going on in our time, is completed there will be no helot or serf or Sudra in our future social economy But it is as yet an ideal of the future and not an actuality in the present The proletariat all over the modern world, the millions of workers who are employed in mills and factories, wasting their physical and spiritual substance for producing other people's goods and increasing other people's wealth and providing other people's leisure,—are the exact counterpart, economically at least if not intellectually or socially,—of the old Sudras of India In fact, in ancient India, they were like the American Negroes, or the Black populations of the different European Colonies in Africa,—people of another colour, though admitted into the Aryan social economy as menial labourers But though the Sudras may not exist in the society of the future, that the three other divisions of the Hindu social economy are permanent and universal, cannot be reasonably denied These are fundamental social divisions, based upon a differentiation of the primary functions of the social organism And the gunas or so-called qualities, upon which Sree

Krishna bases and justifies these divisions, have a distinct reference to the efficient discharge of these triune and vital social functions. Without these gunas, these vital social functions can never be efficiently performed. Considered in the abstract, these gunas might be relegated to the realm of the fanciful or the transcendental which to many people is practically the same thing But when viewed in relation to these vital functions of the social organism, their practical value in the discussion of this question of castes or varnas, cannot be denied Viewed from this stand-point, these gunas have a great psychological truth and importance.

9 The problems that face us today, are very similar to those that faced the Aryan society of the Mahabharata epoch The spiritual basis of the old system of caste was practically destroyed The Brahmin had lost the illumination and equanimity, characterstic of the sattvika nature, and following the degradation of the Brahmins, the other varnas also had commenced to lose the specific virtues which had assigned to them their respective place and functions in the ancient social economy And it was in view of these revolutionary tendencies, evidently, that Bhagavan Sree Krishna propounded his scheme of social reconstruction in the Bhaga-

vad Geeta A similar scheme, which will once more place the old and decadent system of varnas upon the gunas, and not merely upon birth and heredity, will alone be able to reconcile the basal principles of the old Hindu polity with modern conditions and the requirements of the modern spirit.

(2)

This section dealing with Politics that forms but an integral part of Sociology—closes *Comparative Religion and Sociology* which is a constructive Review of Modern Life and Thought mainly from the standpoint of Hindu Experience and culture. Before taking up Politics, we shall deal with certain preliminaries which would throw light on the true place of Politics We shall first consider what synthesis is needed now, then deal with the four great departments of National Life, viz Religion, Education Sociology and Politics corresponding to the four functions of Life—the Spirit, the Intellect, the Emotions and the Body Lastly we shall show how Yoga or the Science of the Realisation of God which is but a synthesis of Science, Philosophy and Religion is quite consistent wit Practical life

1

10 The synthesis needed at the present time is that of man himself The harmony of his faculties

is the condition of his peace, then mutual understanding and helpfulness the means of his perfection At war they distract the Kingdom of his being The victory of one at the expense of another maims his self fulfilment

11 The peculiar character of our age is the divorce that has been pronounced between reason and faith, the logical mind and the intuitive heart At first, the declaration of war between them was attended by painful struggles, a faith disturbed or a scepticism dissatisfied But now their divorce has created exaggerated tendencies which *impoverish* human life by their mutual exclusiveness, on the one side a negative and destructive critical spirit on the other an imaginative sentiment which opposes pure instinct and a faith founded on dreams to the sterile fanaticism of the intellect

12 Yet a real divorce is impossible Science could not move a step without faith and intuition and today it is growing full of dreams Religion could not stand for a moment if it did not support itself by the intellectual presentation however inadequate of profound truths Today we see it borrowing many of its weapons from the armoury of its opponent But a right synthesis in virtue of a higher and reconciling truth can alone dissi-

pate their mutual misunderstandings and restore to the race its integral self-development

13. The synthesis then of religious aspiration and scientific faculty as a beginning and in the resultant progress an integrality also of the inner existence, the integral divine harmony within, but as its result a changed earth and a nobler and happier humanity

2

14 We must recognise the Unity of Nature and the Immanence of God, as well as the solidarity of Man—which is but their corollary

15 Science teaches the Unity of Nature and Religion the Immanence of God Sociology is but the practical application in life of the solidarity of Man which is the corollary of the Unity of Nature and the Immanence of God Sociology includes Education, Sociology Proper and Politics Education in the true sense of the word is the basis of Sociology Proper and its fruition is Politics

16 Science is but the complement of Religion and the true theory of Life must be based on them

17 There is but One Life, whose different expressions are the Spirit, the Mind, the Emotions and the Body These four great functions of human life are closely interrelated and form also the

four great aspects of national life in every country viz the Religious, the Educational, the Social and the Political and any antagonism between them nay, any mutual coldness or indifference throws the whole Body Politic out of health.

18 While Religion corresponds to the Spirit of Man, these three divisions of Sociology—Education, Sociology Proper and Politics—correspond to the Mind, the Emotions and the Body

19 Universal Religion regards the different Religions of the world as ways to God and as such essentially one Universal Education insists on the necessity of imparting education to all alike, based on the fourfold aspects of human life Our aim here should be Universal Education on National lines. Universal Brotherhood aims at the brotherly co-operation between the different divisions of each nation and between different nations Universal Federation aspires to train every people to manage their common affairs themselves in co-operation and harmony with other peoples Our aim is to build up complete self-government of Village Councils through District and Provincial Councils to a National Representative Assembly. This will lead to the Imperial Federation the first step towards the Universal Federation of the

World, based on the Fatherhood of God and the Brotherhood of Man

20 Religion is the Theoretical or Spiritual aspect of Life, while Sociology which includes Education, Sciology Proper and Politics is the Practical or Worldly aspect of Life

3

21 All life is Yoga-Yoga is a methodised effort towards self-perfection by the expression of the potentialities latent in the being and a union of the human individual with the Universal and transcendent Existence we see partially expressed in man and in the cosmos All life, when we look behind its appearances, is a vast Yoga of nature attempting to realise her perfection in an ever-increasing expression of her potentialities and to unite herself with her own divine Reality In man she for the first time devises self-conscious means and willed arrangements of activity by which this great purpose may be more simply and puissantly attained

22. No synthesis of Yoga can be satisfying which does not in its aim reunite God and Nature in a liberated and perfected human life or in its method not only permit but favor the harmony of our inner and outer activities and experiences in the

divine consummation of both The true and full object and utility of Yoga can only be accomplished when the conscious Yoga in man becomes like the subconscious Yoga in nature outwardly conterminous with life itself and we can once more looking out both on the path and the achievement-say, in a more perfect and luminous sense-all life is Yoga

23 The real course of Yoga is to start with Will and finish with the Body Educate the Will first, through the Will educate the Jnanam, through Jnanam purify the Chitta, control the Prana and calm the Manas Through all these instruments immortalise the Body You are Ishwara You are the individual God and He is the Universal God. He wills and all things happen according to His Will

24 Will is the foundation of Yoga-Will is the organ of Ishwara or living Master of the Body It works through Buddhi for thought and knowledge, through Manas for sensations, through Chitta for emotions and through Prana for enjoyment. When it functions perfectly, working in each organ according to the capacities of the organ, then the work of the Will becomes perfect and infallible. Man must remember that he is Ishwara, the King, the Master and God Himself. He has a mighty minister

the Will. The Will obeys the Ishwara, but it acts in itself and by itself. It uses the rest, it must not be used by them. It uses Buddhi for knowledge, not for command. It uses the Manas for sensations, not for either command or knowledge. It uses the Heart for emotions not for sensation, knowledge or command. It uses the Prana for enjoyment, not for any other function. It uses the Body for motion and action, not as a thing that can limit or determine either knowledge, feeling, sensation, power or enjoyment. It must keep itself apart and command all other things, as a thing separate from all of them. They are only a machine, the Purusha is the Master of the Machine the motor power. This is the Right Knowledge.

25. The Will, when it begins to act, will be hampered by the Swabhava, because the nature of humanity is imperfect, only partly evolved. Humanity is evolving and Yoga is the means of carrying the evolution forward with great and victorious rapidity. The Will must first get rid of the old Samskara, the Ajnanam, that I am man, not God limited, not illimitable, helpless, not omnipotent. If there is confusion and disorder among the functions, then the Will cannot act omnipotently. Therefore, you must develop Jnanam.

The general nature of things has certain tendencies or laws in it, which oppose the development of the Yoga, as well as certain tendencies which help the development of Yoga. A rule, habit or tendency once established has a right to survive, a natural unwillingness to be changed or annulled. The Will in the end, establishes by its action new rules, habits or tendencies, which fight with and gradually overcome the old. The old, though put down, weakened and no longer a real part of the nature, resists eviction. They are supported by an array of forces or spiritual beings who surround you and live upon your experiences and enjoyments. Here again the Will is bound to triumph, if it is supported by faith or knowledge. Even then the evicted habits and tendencies strive continually to reenter the system and recover their lost seats of power and enjoyment. On the other hand, when a new habit or tendency is once established, it is the law that it shall develop towards strength and perfection. At first, while the Will is comparatively weak or unpractised, the progress must be slow. All the stages must be successively and consciously passed through. By the growing strength of the Will, you can replace slow process by swift process.

Then gradual processes are replaced by concentrated processes. Lastly when the man himself becomes God either in a part of his actions or in the whole, then the law of concentrated processes gives place to the involved processes, when no process at all seems to be used, when the result follows the action instantaneously, inevitably and miraculously. In reality there is no miracle, the process is used but so rapidly, with such a sovereign ease, that all the stages become involved or hidden in what seems a moment's action.

26. Knowledge is awareness, taking a thing into active consciousness, into our Chaitanya. We take it not from outside, but from inside. All knowledge is an act of consciousness, operating on something in consciousness itself. Everything we know exists in Parabrahman, in our indivisible, universal self-existence. It exists in pure Chit, which is the womb of things as an idea of form, name and quality. It has name, form and quality in the Karana or Mahat, the causal, typal and ideal state of consciousness. Then it gets the possibility of change, development or modification in the Sukshma, the subtle, mental or plastic state of consciousness. Finally it gets the actual change, development,

modification or evolution in the Sthula, the material or evolutionary state of consciousness. In the Karana there is no evolution, nothing ever changes, all is eternal. The Karana is Satyam. In the Sukshma all is preparation of change. It is full of imagination. It is Svapna, not really false, but not immediately applicable to the Karana or Sthula. In the Sthula all evolves. To know is really to be conscious of the thing in any or all of these three states. The knowledge of the Sthula is Science. The knowledge of the Sukshma is Philosophy and Religion. The knowledge of the Karana is Yoga. When a man knows the Sthula, he knows it with his senses, that is with the Manas, he knows the Sukshma with reason or the inspired intellect, he knows the karana with the Jnanam or spiritual realisation. Therefore complete knowledge consists of three operations first, objective experience, secondly, intellectual statement of your understanding of the thing, thirdly, subjective or spiritual experience. The Scientist begins from the bottom and climbs if he can, to the top. The Yogin begins from the top and descends for perfect proof to the bottom. When you speak of knowledge, you realise a thing by subjective experience, then think about it and formulate your experience, the combination

which forms thought You verify or test your experience by physical or objective experience

27. Manas is a receptive organ It receives the images expressed on the eye &c, and turns them into things perceived Besides it receives the ideas, images, &c, sent down from the Vijnana into the Chitta and passes them on to the latter organ In this passage these things become concepts, that is, things conceived or thought of. Percept and concept i e, sensational and intellectual thought make understanding The Manas is the organ of sensation, not of thought It catches thoughts on their way from Buddhi to the Chitta, but in catching them it turns them into the stuff of sensations It regards them from the point of view of sensations The Manas responds to the senses and is always forming percepts and concepts about the sensations it receives These ideas it sometimes gets from the outside world, sometimes the passive memory in the Chitta, sometimes from the Buddhi But it tries to impose them all on the Buddhi. It tests everything which it does not take for granted by reference to the senses You must get the Manas to be still Concepts in the Manas you may get rid of, but you cannot stop seeing &c. You must not only still the conceptual

activity of the Manas, but transfer to the Buddhi its perceptual activity When Yoga is perfect, Manas will cease to perceive It will be merely a passage, a channel for things from the Buddhi to the Chitta You must use the Will simultaneously for awaking the Jnanam and for stilling the Manas You do not have to make your mind a blank. You simply replace by degrees the activity of the higher thought, the activity of the mind by the activity of the same organ and the sense-perceptions by the activity of the absolute and sovereign activity of the Indriya. You cannot stop perceiving as long as you are not in Sushupti, you only stop thinking So you cannot make your mind blank Unless you wake the Jnanam first, you cannot get rid of this intrusive element The Indriya must be there already active before the ordinary perceptions can stop work Thus you develop the Will, you use the Will to awaken the Jnanam, you use the will to still the Mind and the lower Buddhi and you use the Jnanam to replace them

28 There are two layers in the Chitta, one for the emotions, the other for passive memory In the lower layer of the Chitta, the impressions of all things seen, thought, sensed, felt are recorded and remain until the Jiva leaves this body. Even

afterwards all these impressions are taken up with the Sukshma body and go with the Jiva into the other worlds When he is born again, they are brought with him as latent Samskaras These impressions are latent in the Chitta until the active memory in the Buddhi calls for them Those which are continually brought to the Buddhi have a habit of recurring even when not wanted, habitual thoughts, ideas, sentiments, opinions &c, which are the Yogin's chief trouble until the Manas in which they occur becomes quiet The second and upper layer is that of emotion The emotions are the acts of the Will sent down into the Chitta and there assuming the form of impulses There are three divisions, thought impulses, impulses of feeling and impulses of action The first are instincts, inspirations, insights and intuitions &c, messages, sent down by the Jiva into the Chitta-they pass unobserved through the Buddhi, lodge in the Chitta and whenever excited by any contact, external or internal, start up suddenly and strike the Buddhi with the same force as the real inspirations &c, which come down direct from the Vijnanam to the Buddhi But they come up colored by the emotions, distorted by associations and memories in the Chitta, perverted by the imagination which

brings them up Much of what is called faith, genius, poetic inspiration &c, comes from this source. It is useful to the ordinary man, but a hindrance to the Yogi The impulses of feeling are what are ordinarily called emotions The emotions are of two kinds, natural or eternal, artificial or Vikaras For example, Love is natural, it proceeds from Jnanam and tends to endure in the evolution. Hatred is a Vikara from Love, a distortion or reaction caused by Ajnanam Those which are natural and eternal are Dharma, the others are Adharma. Adharma is often necessary as a passage or preparation for passing from an undeveloped to a developed, a lower to a higher Dharma. The Yogi has to get rid of Vikaras but not of Sanatana Dharmas The presence in the Chitta of the impulse to action is a temporary arrangement due to the rajasic development of the human being. The Asuddha Rajasic man cannot be easily stirred into action, except through two forces, desire or emotion. They must stir in him or he cannot act or acts feebly. He cannot understand action without desire and independent of emotion—emotion should only give a color to the Man's temperament. He should be habitually full of feelings of love &c, but he should not act, from any individual impulse,

of however noble a character He should act in obedience to the impulse from the Will in direct communication with the Purusha in the Vijnana, understanding with the Buddhi why the Will acts in that particular way and colouring the act with the emotion appropriate to his temperament But neither the Buddhi nor the emotion should directly interfere with or try to determine his action The Buddhi is for thought and the Chitta for emotion. Neither of them have anything to do with action in the Shuddha state The intellectual man determines his action by his reason or his ideal, the emotional man by his feelings But the pure person determines them by the higher inspiration proceeding from the divine existence in the Vijnanam. Only the Pure can safely rely on having this kind of experience The other Yogi often mistakes his own ideas, imaginations, emotions or even desires for the Divine Ones The Yogi must therefore get rid of the activity of his lower Chitta or the old impressions by stilling the Manas, get rid of his instinctive thought or thought impulses by the same means, get rid of the habit of acting on his emotions by allowing the will to silence his impulses and purify his emotions He should prohibit and inhibit by the will all action or speech that

by blindly from the passions or emotions g[illegible]ing in his heart. The emotions will then become quiet and must be habituated to come as a wave falling into a sea instead of surging furiously into action. These quiet waves which are satisfied with existing and do not demand satisfaction in action or seek to dominate the life or the ideas, are the purified emotions. Those which rise upward into the Buddhi and try to shape the thought or opinion, those which move outward into speech or action are impure motions. The emotions in the Chitta are for enjoyment only. The action must be dominated by a higher principle. The will must purify, govern and renew the heart. It has the best chance of doing it if the knowledge has first become active and the mind is still. A still mind means a heart easily purified.

29. Prana is two fold—Sukshma Prana and Sthula Prana—the former moving in the nervous system of the subtle body, the latter in the nervous system of the gross body. The two are closely connected and almost always act upon each other. The Prana forms the link between the physical and the mental man. The Sukshma Prana is the seat of desire and its purification is important. Until you have got knowledge and can learn to use your

will to still the mind and purify the emotions, you cannot truly get rid of desire. Unpurified emotions must clamour after desire, an unstilled Manas gives it harbourage whenever it returns, an unilluminated Buddhi contains the seed of it ready to sprout up at the first opportunity. Unless the whole antahkarana is purified, unless you got a new heart and a new mind, desire cannot be got rid of. When an illuminated understanding lighting up the action of a strengthened will and supported by a pure heart casts desire into the Sukshma Prana and attacks it there in its native place, it can be utterly destroyed. When you have a Vishuddha Buddhi you will be able to distinguish these various organs and locate all your mental activities. Desire can then be isolated in the Prana and the heart and mind kept pure of its insistent inroads. For desire is only effective when it can get hold of the Chitta and Buddhi generating Vikaras of emotions and perversions of knowledge which give it strength to impose itself on the will and so influence internal and external action. It is most powerful in the higher kind of human being when it masks itself as a principle or ideal or as a justifiable emotion. All desires have to be got rid of, good and bad. You can use the good

desires to drive out the bad, on condition that immediately after, you drive out the good also by the one desire of liberation and union with God and even that last desire finally you must renounce and give yourself up wholly to God's will, even in that last and greatest matter becoming utterly desireless Get beyond Virtue as well as Vice Be satisfied with no bondage, even though the fetters be of gold Desire is composed of three elements, attachment longing and preference Get rid of attachment, first—use your will and purified antahkarana to throw out the clinging and insistence on things When the emotions are quiet, this will of itself die away, but for a time it will rage a great deal and try to get the emotions active again Apply the will steadily and patiently and do not get disturbed by failure When attachment becomes weak, longing loses its force—still for some time longing for certain things will come, not in the heart or Buddhi, but in the Prana. Only if attachment is gone, the refusal of the thing craved will not leave behind it a permanent grief or continual hunger There will be only a temporary disturbance of the peace of the heart. When you have got rid of longing even then Raga may remain. And if Raga is there, Dvesha is sure to come in

You must get rid of Raga and Dvesha and have perfect equilibrium. Then you will have Divine Peace and Divine Enjoyment. Peace is the negative Ananda and those have it who rest in the Nirguna Brahman. Divine Enjoyment is the positive Ananda and those have it who rest in the Triguna-tita Ananta Brahman. It is best to have both.

30. The Sthula or gross part of man is composed of the Sthula Prana or the physical nervous system and the Annam or body in which the Prana operates. The Prana is the principle of life. Death is brought about by the dissolution of the tie between the Sukshma Deha and the Sthula Deha. That tie is the Prana. The Sukshma Deha takes the Prana into itself and departs. The little that is left in the gross body is of the nature of Apana with a tendency to dissolution. The Prana part of it, which can alone hold the body together, evaporates and the Apana leads to disintegration. The Sukshma part of man is the Antahkarana or mind. The gross body is merely the shadow or creation of the subtle. Body is a mould into which mind pours itself, but the mould itself has been prepared by the mind and can be changed by the mind. A mind purified, liberated and perfected, can do what

ever it likes with the Body—as you go on with the Yoga in the Antahkarana, the body will automatically begin to respond to the new influences But you should not consciously meddle with the body, until you have finished with the mind Detach yourself as much as possible from the body, think of it as a mere case, leave it to the care of God The centres of mans activity at present are the Buddhi, the Heart and the Manas and the Body, though extremely important is a dependent and subordinate function When the Jiva is Ishwara of his mind, his body falls into its proper place and instead of interfering and often domineering over the mind and will, it obeys and takes its stamp from them For the body to impose its conditions on the mind is an abnormal state of man's being, which has to be got rid of It is the mind that must command, condition and modify the body

31 The above indications are chiefly important for purification the first part of Yoga After the Shuddhi is complete, one has to perfect the Mukti, to get liberation, a thing easy after Shuddhi, impossible before it Mukti is liberation from ignorance, Ahankara and all dualities With the progress of the purification, there will be a natural

tendency towards liberation and the farther stages of Yoga, liberated enjoyment and perfection Vairagya is merely a useful temporary state of mind which God uses to enforce rejection of that to which the old Samskaras cling too obstinately to be unseated from it by mere Abhyasa. Jnanam is essential to Shuddhi and Mukti But Jnanam must be assisted either by Abhyasa or by Vairagya until the mind is still and lets knowledge do its own work. As soon as the mind is still and not-susceptible to resuscitation of its old energies from outside, the Jnanam develops, the Shakti pursues its task unhampered There is then only a progressive Siddhi without any deliberately adopted method, increasing by the mere easy and natural process of nature All necessity for either Abhyasa or Vairagya ceases. The world is born of Ananda, lives by Ananda, wheels from Ananda to Ananda Ananda and Shakti are the two real terms of existence. Sorrow and weakness are Vikaras born of Ajnanam, of the forgetfulness of the high and true Self These are not universal or eternal things but local and temporary, local mainly of this earth, temporary in the brief period of our age Our business is to bring down heaven on earth for ourselves and mankind, to elim nate

sorrow and weakness from the little corners of existence and time where they are allowed to exist. I am Brahman I am He I am God, all blissful. I am one with the omnipotent He being one, has chosen to be Many. He being infinite localises himself in many centres and in each centre He is still infinite That is the mystery of existence, God's great, wonderful and blissful secret, a secret, logic rejects, but knowledge grasps it, a knowledge not to be argued out, but realised, but proved by experience by the purified liberated all enjoying all perfect soul

32 The prohibition of action in the ideal use of the Will does not imply the renunciation of Karma The action referred to is internal -not external, we are to do actions with the Body, Mind, Buddhi Senses each doing its own separated work in its absolute purified simplicity, without any desire, expectation or straining in the Will after either action or its success The Yogi should abstain from applying his method to important actions in life until the higher purified Will is to some extent trained and even then it will be best for him to apply it to things of smaller moment first, then to those of greater moment. During the practice, subjective progress and superfluous

action small or great should be his main fields for test and training The aim of Yoga is not the assertion of the individual Will, but surrender of the individual Will, its absolute, unreserved and ungrudging surrender into the direction and control of the Infinite Being The training of the system has for its purpose first the subjugation of the clamorous desires and impulses, the stubborn pride and egoism, the vain self sufficient reason and imagination of the unregenerate man so that they may not interfere with the completeness of the surrender, secondly, the possession of a strong, mighty and effective Will to offer as a Yajna to the most High and not one that is weak, distracted, ignorant and diffident The karma of the Sidha Yogin must be either calm and luminous or mighty and violent or gentle, sweet and useful, either lofty or humble at the Will of the onesupreme Shakti, impelled and used by her entirely, and whatever its outward appearance, always working on a basis of absolute peace, self-surrender and self-knowledge.

4

33 In dealing with Comparative Politics, we should remember that the European and the Indian ideals are quite different. There has grown

among the more thoughtful classes in India, a distinct want of confidence in the imported methods of political progress.

31 Thirty years ago, we were completely under the spell of the European Illumination. We knew little then of our own ideals and institutions, and had not the capacity, therefore, to judge and weigh the ideals and institutions of Europe that had commenced to overwhelm us Since then a great wave of social reaction and religious revival has passed over the country All reactionary movements have an element of unreason in them everywhere. Our own movements of social reaction and religious revival were not free from unreason. These excesses are inevitable in all antithetical and protestent movements But they wear off in course of time, and the ultimate residuum which these movements leave behind them, take the course of social evolution up to a position which is distinctly higher and saner than both the reactionary movements themselves and the antecedent movements against which they had commenced to work The new thought in India is, therefore, neither inherently revolutionary, like the earlier movements of social or religious or political reforms, nor, in any sense, reactionary, like the

subsequent movements of social preservation or religious revival, but is essentially a movement of reconciliation and synthesis.

35 Plainly speaking, the more thoughtful section of our people have been losing their old faith in the modern ideals and institutions of Europe The almost absolute superiority of the European over the Indian ideals and institutions, which was at one time an important article of the creed of the Indian social or political reformer, is being persistently questioned to-day on all sides We have gradually come to see that Europe had not as yet solved a single one of her numerous outstanding social or political problems by her so-called modern and rational methods Her freedom is a fancy, her democracy a falsehood, her individualism antisocial, her patriotism anti-humanitarian Her wealth creates much direr poverty than the world has ever-known Her inventions, while testifying to the superior intellectual powers and equipments of a favoured few, are killing the intellectual and moral life of the many Her splendid organisations, while calling out the capacity for initiative and leadership of a few, are practically reducing the many to mere automata All these are being recognised by the more

thoughtful classes even in Europe. They are, perhaps, being still more vividly realised by the more thoughtful classes in this country. And this new knowledge has considerably cooled down the old political enthusiasm of large and increasing numbers of our educated countrymen.

36. In fact even in Europe itself the highest thought and culture of the twentieth century will be bound to gradually demand a more or less radical reconsideration of many ideas and ideals that had been accepted as the truest and the best by the speculations and aspirations of the eighteenth and the nineteenth centuries. And possibly among the very first to be so reconsidered will be the shibboleth of Representative Government. In England and America, at any rate, Representative Government still dominates, it is true, the most advanced political thought of the people. But in England and America, again, the Government is absolutely in the hands of what is called the bourgeoise in France. It is the educated middle-classes who, really belonging neither to the aristocracy nor to the people of the country, almost absolutely control and guide the course of Government more or less in their own interest. At one time this middle-class was nowhere in the political

life of their country This system of so called Representative Government was their special device to wrest, for themselves, in the name of the people, the political power and authority that had lain in the hands of the landed aristocracy of the country The masses in England no more govern themselves even to-day than the masses in Russia or Tibet or Timbukto Representative Government means, thus, simply a replacement of one small body of rulers by another equally small body, who though ostensibly "returned" by the people or at least by a section of them, are neither of the people nor are really controlled by them

37 Those who have any acquaintance with the way that Parliamentary Elections are conducted in Great Britain, know what little freedom the voters have in the matter, and what judgment they exercise in the disposition of their votes No law can, prevent the application of various kinds of "moral" pressure to force the voters to give their votes not to men of their own choice but to some body else's friend or nominee The class that owned the nation's land ruled the people at one time, in the name of the King and under cover of the authority of the Crown The class that own the works and factories rule them now, in the

name of Demos and under cover of the authority of the People But as before so even now, the real people are nowhere. Thus, the so-called Representative Government upon which the political life and philosophy of the eighteenth and the nineteenth centuries so much prided themselves, is being gradually found out to be a mere cunning device of the intellellectual middle classes, to exploit the masses in their own personal or class interest And there is absolutely nothing in the political thought of the eighteenth or the nineteenth centuries that can hold out any hope for the redress of this new evil of bourgeoise rule

38 The law has given the vote to many people; but the law could not secure to them absolute freedom in the exercise of their franchise Neither could the law endow them with intelligence to understand the complex political or economic issues that are placed before them by rival candidates, or with a sufficiently keen conscience to do the right when they have understood it

39 No law can, indeed, do it Mere extension of the franchise will not touch even the outermost fringe of the real problem of modern statecraft Self-Government, in the true sense of the term, will be absolutely unattainable in industrial Europe

or America, without a complete reconstruction of the present economic structure of Western Society. Economic slavery and political freedom can never go together The wage-earning classes all over Europe and America are more or less at the mercy of their employers. Men do not buy and sell the modern labourers as they did the Negro slaves in the plantations of the Southern States of America at one time But these "free' labourers are really free in one respect only, namely to starve and die, if they prefer it to rendering obedience to the wishes of their employers Otherwise, these modern labourers, grinding their life away with a view to find profits to their employer, are practically as much slaves as the old Negroes were And long as as this new form of slavery is not entirely abolished, so long true self-government will be absolutely unattained and unattainable by even the most free peoples of Europe

40 Nor is this only an economic problem, which a fair and equitable method of distributing the produce between employer and labourer might be able to solve We have frightful poverty in India, but as yet not that debasing economic slavery which they have more or less in every Western country And the reason is that, among other

things we have not as yet gone in for that so-called high standard of living which Europe and America have accepted as an essential element of civilisation

41 This standard of living is really responsible for the most of the economic servitude in Europe and America The European or American working-man can do with much less than what he wants now And if he could do so he might easily secure much greater freedom for himself than he is able to enjoy at present His style of living makes therefore for the perpetuation of his present economic slavery, as much as the greed of his employer And it is in view of all this that true self-government will never be attained by the people of Europe or America unless there is an almost structural change as much in their economic as in their social life and institutions.

42 And the question before us in India is — are we acting very wisely, in blindly following the lead of Europe in this matter and setting up stupid imitations of political institutions that have not as yet been able to render a very satisfactory account of themselves even in their original home and habitat where they have centuries of experience, experiments and disciplines at their back? The

usual contention of the Anglo Indian Bureaucracy that European institutions are not suited to the genius of the Indian people, though always urged in a very offensive way, and without any deep knowledge either of Europe or of India, has, after all, some substratum of truth in it At one time we strongly resented these statements, because they implied that the Indian was intellectually and morally inferior to the European We stoutly denied the truth and validity of these contentions, because they suggested our inherent incapacity for self government And our resentment was high in proportion as our ignorance of our own past history and traditions in regard to political life and thought was great Thus it was that because we could not present anything from our own records that could stand comparison with the free political institutions of modern Europe, that the statement that these institutions are not suited to our genius and civilisation, hurt our racial pride, and we challenged our opponents to put us to the test and see how we could prove ourselves as capable of working their democratic political institutions as any European people

43 We are gradually coming to understand

that the Hindu system of polity was always constitutional, and never despotic. The essence of despotism is that the will of the King is law to his subjects. But the Hindu king was never a law unto himself. Ages before the birth of modern constitutional governments in Europe the Hindu had worked out a complete separation between the legislative and the executive functions of his Government. His king was therefore, only the chief magistrate of the country who had to conduct his kingly office in strict obedience to laws which he himself did not make and which he could neither change nor ammend as it suited his wishes or interests. In the constitutional monarchies of Europe like that of Great Britain, for instance the king enjoys what is called the right of veto indicating that in these countries there is not as yet that absolute separation of the executive and legislative functions of the State, which is a fundamental test of free political institutions. The Hindu had completely worked up this separation ages before indicating his superior genius for true constitutional government. Theoretically, the Hindu Constitution was theocratic no doubt but not practically. In theory, the Law which governed both the king and his people, was no doubt of divine origin.

This Divine Law was the embodiment of the immemorial traditions and customs of the race. But though without any divine sanctions, these traditions and customs form the basis even of the State-Constitutions of most of the modern democratic countries of Europe In fact, the British Monarchy cannot exist for a moment, if absolutely divested of these ancient sanctions But a fixed body of traditions and customs, even though claiming divine sanctions, cannot meet the changing conditions and growing needs of the historic evolution of any people. New conditions require new arrangements New evils that arise in course of the advancing life of a people from simpler to more complex stages, demand new prescriptions. And these were provided in the old Hindu society, not by the enactment of new laws, as is done in modern Europe, but by progressive interpretations of the old Divine Law itself. And for this progressive interpretation of the Law, the Hindu polity provided a body of councillors of the king, to whom the king had to look up for sanction, whenever the situation in the country required the adoption of any new measures for the preservation or furtherance of the social well-being In fact, all the paraphernalia of the most advanced form of

constitutional government was furnished by ancient Hindu polity for the management of the state affairs of the Hindu people Recent researches into ancient Hindu civilisation are bringing these facts out And in proportion as our knowledge of our own past history and culture is expanding, and we are coming to know how we too had a very superior political philosophy and had developed a very advanced State-Constitution, the old eagerness to prove our capacity for self-government by submitting ourselves to be tested by the standards of Europe, through the actual introduction and working of modern European institutions in our country, is gradually waning And with the birth of a new national self-consciousness, we have gradually been gathering sufficient courage even to question the absolute superiority of European institutions over anything that we ourselves had in the past or what we may by and by evolve at present in consonance with our special genius and culture for meeting our present requirements. And we are no longer afraid of recognising and even openly admitting any element of truth or reason that may exist in the indictments of our European critics and opponents

14 We are, therefore, no longer afraid of admitting that the institutions of so called self-government as they have been developed in Europe, are not entirely suited to the special genius and culture of our people. And we feel absolutely no shame in making the confession, because it does in no way prove our incapacity for true self-government On the contrary we have an idea that Europe herself is far less endowed with the moral and mental qualities that fit any nation for real self government, than ourselves The whole philosophy of what is called Representative Government in Europe is essentially individualistic and inherently anti-social It has been so far worked up on the assumption that there is an inherent antagonism between the interests of one individual and another as well as between those of the different classes of the community; and Representative Government is the best device that Europe has so far been able to think out for the safeguarding of these separate individualistic and sectional interests against the attacks or encroachments of their respective rivals and competitors, We see it proved every day in every Representative Assembly in Europe, which are only so many arenas for the different classes of the

country to fight out the interminable battles of their class-interests The sense of the organic unity of the nation is lost everywhere in the clang and clash of these class wars, and it comes occasionally to the surface only when the nation goes to war with another nation. And even then it is only a poor particularistic sentiment, unrelated to the ideal of Universal Humanity And this being the true character of the Representative Institutions that Europe has been able so far to develop, what reason is there for us to hang down our heads in shame and humiliation if we are told that these are not suited to our genius and character, or if we ourselves openly confess it.

45. In fact, it is a rudimentary principle of the Nationalist School that European institutions should not be bodily imposed upon us by the authority of the British Government in the country. For it holds that all such superimpositions, however kindly meant, are more likely to hinder than help the real progress of our people towards the highest modern ideal This modern ideal is no more the special possession of Europe than it is of India It is the result of various forces that are more or less operative as much in India as in Europe or America It is the common heritage of

all the civilised peoples of our time The West is no nearer to the realisation of it than the East. And ultimately this ideal will be bound to realise itself in diverse forms, through diverse methods, in the different countries of the world Europe has been seeking to realise this ideal in her own way, following her own special genius, along the course of her special historic evolution India, with a different genius and character, a different course of past historic evolution, will, if left to herself, develop her own lines of progress towards the same common ideal

46 Some years ago, not only had we a very superior form of self government in our ancient village-communities, but we had, even thirty years ago, in many parts of the country, an actual measure of communal freedom in regard to all such matters as did not fall within the purview of the laws and regulations of the British Government in the country. Our Panchayets, though deprived of their old quasi-political powers, were yet, a powerful instrument and vehicle of the corporate life of our villages and still ruled the life of the people to a very large extent The new and alien form of municipal government which was enthusiastically received by the English-educated classes for whose

special benefit it was evidently created, was neither understood nor appreciated by the masses

17 And the experience of the last thirty years of our so-called municipal self-government completely proves how difficult, if not utterly impossible, it is to cultivate the true spirit of self-government in our country through imported foreign institutions and alien methods Though municipal commissioners are elected in most places by the rate-payers themselves, there is really no self-government in any of our municipalities The primary object of the franchise, whether municipal or parliamentary, is to provide an effective check upon the tendency of those who are entrusted with the duty of carrying on the administration of the town or of the state, to run the business in their own private or class interest This check has not as yet become effective even in democratic countries like America or England, which have had a long training in the working of these so-called popular institutions And it goes without saying that in our elected municipalities the rate-payers have not only failed so far to realise this primary end of the municipal franchise, but that they have, the educated and the uneducated alike, no appreciation even of this primary end. It is

not at all surprising, therefore, that our so-called municipal self-government has been, so far, a dead failure And even where, as in some of our presidency towns, it has been somewhat of a success, it has not been of much use as an institution for the political education of the masses, which it was reasonably expected to be. Generally speaking, it may be very safely said that in most places, this municipal franchise is being sedulously exploited by a few English-educated men in their own personal and private interests. The same remark holds good with regard to our District and Local Boards also. And the failure of these new institutions is due to the fact that they did not grow naturally from within the people themselves, but were imposed upon them from without This failure does not prove our incapacity for self-government, but only the unsuitability of these to our genius and traditions For it is well-known that in our old village life we had at one time a real measure of self-government, even without any voting register or polling booth. The spirit of centralisation that has dominated the British Administration in India almost from its very commencement, has killed these old national

institutions The new institutions of local self-government have not been able to revive, so far, the old corporate life of our villages. They never will The Government is gradually coming to see it; and it is, therefore, trying to reconstruct our old village-panchayets. But our rulers do not seem to realise it, however, that if the old village life and institutions are to be revived at all, the work must be left entirely to the people themselves Official intervention in any shape or form would court the same failure here again, as has overcome the so-called schemes of self-government in our Municipalities and District and Local Boards

48. The new and enlarged Legislative Councils in the various Indian Provinces are mainly built upon the Municipalities and Local and District Boards. There was really no other foundation on which these could be built This fact may justify the new builders, but cannot impart to their structure any greater reality or strength than what those older bodies have had The real people of the country are practically nowhere in the Municipalities, Local or District Boards they are equally nowhere, therefore, in the new and enlarged organs of self-government in their country. The Municipalities, Local and District Boards

have hitherto been practically either official bodies or bourgeoise organisations They have been run, in many places, by the local officials after their own mind Where the non-official element has been strong, these have been run by the English-educated middle-class not merely after their own mind, but frequently even in their own personal or class interests And as these Municipalities, Local and District Boards constitute, under the present regulations the largest electorates of the so-called "Reformed Councils", there is no reason to hope that these will not be run in the same way, to protect and further the interests of the English-educated middle classes, more than to advance real popular freedom or safeguard the interests of the masses of the country In the early stages of the struggle between the prerogatives of the Crown on the one side and the rights of the people on the other, the educated classes even in Europe made common cause with the uneducated masses and spoke and acted in their name. This way lay their only chance of success We, too, have been doing this all these years In all our past political agitations, we have also been speaking and acting for the masses And we have generally been honest in this Perhaps, there are many people

among our English-educated classes who still sincerely believe that they represent the interests of their uneducated countrymen But as elsewhere, so here among us also what is now an honest belief will gradually become a meaningless, if not a dishonest, cant For, in proportion as the powers of government are gradually transferred from the present bureaucracy to an Indian bourgeoise, in that proportion will develop an antagonism between the interests of this new ruling class on the one hand and those of the general masses of the country on the other It is the common experience of every democratic country in the West And human nature being more or less the same all the world over, the same social, economic and political conditions will be bound to produce, not exactly perhaps the same, but undoubtedly similar results everywhere

49 In fact these conditions will very likely produce much worse evils in India than they have done in England or America In Europe, these so-called representative institutions have grown slowly, following the general course of the historic evolution of the European peoples. And where any social or political institutions grow in this natural way, they develop not only the needful

checks and counter-checks for securing all the good that may be in them, while eliminating, as far as possible, the evils that are inevitably bound up with the good in every human institution; but, what is far more important, the social organism learns at the same time those subtle tricks of nature which every organism practices for purposes of self-preservation. When, however, any social or political institutions are imposed upon a people artificially, from without, these natural advantages are lost. And consequently the evil side of these grow here more vigorously than their good side. So there is much greater chance of an unhealthy middle-class-rule growing here than there was in England, for instance. Because, in the first place, the struggle between the Crown and the People was both much keener and more prolonged in England than the similar struggle between the present Bureaucracy and the People of India is ever likely to be. In fact, the British Bureaucracy here, representing the British bourgeoise, have already been willing to share the authority of the Government in India with chosen representives of the English-educated Indian bourgeoise. And the increasing participation of the Indian bourgeoise in the rights and emoluments of

the present rule, will be bound to separate the interests of this class from the general economic and political interests of the uneducated masses These Council "Reforms' make, therefore, not for the consolidation and strengthening of our new national life, but distinctly for the creation of new class-interests and communal antagonisms, calculated to weaken it

50 These evils will be bound to come in the wake of reforms that do not grow from within the life of a people but are super-imposed on them from without. The Indian Legislative Councils have, from the very beginning, been really such super-impositions They did not grow out of any real and vital need of the people When a people feel any vital need for any institutions, that need itself creates the organs that are best calculated to meet it, and these have then, necessarily, an organic relation to their general life and activities. They are rooted on the past of that people and are an expansion and evolution of some of their old organs and institutions The Indian Legislative Councils did not grow thiswise. They have not grown out of the natural expansion of our own civic or political life, as they did in Europe It is only inevitable, therefore, that these should bring in their

train new political and moral evils for which our social organism has not, as yet, developed any remedy

51, Under normal conditions, all institutions are the natural and legitimate embodiment of the complex life and ideals of a people Political institutions are the natural expression and embodiment of a people's political life First comes the idea, then its expression First is quickened the life-force, and then follow, as a result of its own needs, the outer organs and instruments for the organism's own self-realisation With us, however the political institutions have been set up before the birth of real political life Or more accurately speaking, whatever political thought and life may have already commenced to quicken in the country did not create these alien institutions and stands completely outside them The institutions are larger and more complex than the real political life and thought of the people The organisation is heavier than what the organism actually needs or can bear This is the root of the evil But however much we may feel their evil, we cannot do away, or even perhaps absolutely do without, these Councils now They are parts of the Administration of the country. And they will have to be

suffered even where they may not be actively supported.

52 But since we cannot stop or alter these Councils, we must devise adequate means for minimising their evils and increasing whatever possibilities of good there may be in them And the only way to do it is to strengthen and organise the Nationalist Party, which, with its legitimate ideal of self-help and self-reliance for the people and its policy of laissez faire so far as the Government is concerned, will at least be able to set up a powerful rival Party in our present political life. Such a Party will largely remove the mean and demoralising personal emphasis from the Council Elections, and impart even to the debates in the Councils themselves a note of reality which they can scarcely have under existing conditions The Indian Councils are built upon the model of the British Parliament,* to some very slight extent. And the party-system is the very soul of the parliamentary institutions of Europe Left to ourselves, we might have developed new institutions of popular self-government, in our own way We may yet do so, by and by But in the meantime, we cannot allow the existing Legislative Councils to grow in their own way, importing unknown

evils into our country, and manufacturing a body of middle-class legislators, who, as the same class have done elsewhere, will exploit the Administration in their own interest It is, therefore, the distinct duty of the Nationalists in the country, to actively take the field against these new and dangerous forces, and contribute their thoughts and labours to the work of the Administration They cannot, without committing political suicide stick to their old policy of aloofness from the Government any longer

53 As on the one hand, we must throw ourselves into current political activities, taking our rightful place and part in the new Councils so on the other hand, we must organise our forces and apply ourselves to the more real and useful work of training the rising generations of the country in the true nationalist ideals, inculcating the duty of self-abnegation and self-restraint, in the interest of the common life of the nation The immediate work before us is more moral and intellectual than political It is more economic than administrative And for this work, the decadent life of our villages must first of all be revived and reorganised The new generation should, therefore, be encouraged in every possible way to keep to their own villages

54. In politics and statecraft there is only one vital problem before the Government and the people of India at this moment. How to work up a reasonable reconciliation between the legitimate requirements of Indian Nationalism on the one side of the British Empire on the other, in that problem. All other political problems that face us dwindle into utter inconsequence before it. The value of every political or administrative programme of policy in India must now be judged by its capacity to help this reconciliation. And the worth of every political or administrative reform must be determined by the same test.

55. Jagaddhitaya Krishnaya—In the name of Krishna, for the good of the universe,—has been the Regulative Idea in Indian history. This has been the purpose of God in India. It is for the realisation of this Idea that India has in almost

every respect, been a miniature of the whole world It is for this reason that, in the course of its gradual historic evolution, India has become the meeting place of almost all the great world cultures of our time From almost the very beginnings of our social evolution, the trend of Indian history seems to have been to evolve a unique federal ideal among us The Hindu religion has been, for countless centuries past, a federation of many religions The Hindu society has been, similarly, a federation of many practically autonomous communities or castes The Hindu ideal of the State, when there were Hindu States in India, was a truly federal ideal With the advent of other religions and cultures into India this ancient federal idea has received further developments among us America has concretised the federal ideal only in one single department of life, namely, that relating to the State. India has evolved this federal type in almost every department of life We have been clearly trained for countless centuries in this federal idea Our appointed part and function in the coming history of the world is to lead humanity into this Universal Federation, universal in every sense of the term This is the real meaning of the Nationalist Movement in

Indian Nationalism has an essential humanitarian reference It is not an end unto itself, but must realise its special and particularistic ends in and through the universal ends of other social or socio-political units and the collective ends of Universal Humanity Nationalist conflicts and competitions are, therefore only passing phases of the evolution of Humanity and not its permanent elements Their end is to help a closer union and not to create wider discords

56. The superior ethical value of the Empire-Idea consists only in its capacity to offer a much higher and wider formula of human association than the Nation-Idea And a synthesis implies the rational reconciliation of antecedent conflicts A true empire is that which can, in its corporate life and constitution offer a rational reconciliation of the particularistic conflicts and competitions of the different national units comprised within it To realise this right Imperialist ideal, the British Empire must find adequate means for the reconciliation of the particularistic interests and ambitions of the different national units that compose it now This reconciliation must be worked in and through the larger life and constitution of the Empire An Empire that will not or that cannot.

do this can never endure British Imperialism must, therefore, in its own interest seek to work out a timely and permanent reconciliation between Indian and Egyptian and Irish and Welsh and Scotch and Australian and South-African and Canadian Nationalism with one another and with itself. Such a reconciliation can be worked only upon a truly federal basis An Imperial Federation alone will enable British Imperialism to fully realise itself To seek self fulfilment in any other way would be to court ruin and failure

57 All human conflicts, whether between individuals or between communities, are due always to unreasonable pretensions on the one side and unjust usurpations on the other Both unreason and injustice are based on falsehood The present conflict in India is caused by a false view of Nationalism on our side and an equally false view of Imperial interests on their side Legitimate Nationalism has no quarrel with true Internationalism or Imperialism True Imperialism also cannot be destructive of legitimate Nationalism The real and rational value of the Empire-Idea, consists in the fact that it offers a much wider and higher formula of human fellowship than the Nation-Idea. Imperialism must, therefore, offer a

higher synthesis of all national conflicts and competitions than what can be found in mere Nationalism. The legitimate demand of Nationalism is that it must have the fullest and freest scope to realise its own special life and ideals, without any let or hindrance from any other national units or national groups, and consistently with the larger life of Universal Humanity An Empire is a unit composed of many Nationalities An Empire is a large Social Organism, composed of many small Social Organisms, which are its limbs and organs. The true interest of any organism cannot be in conflict with the legitimate freedom and self-realisation of its organs, but rather it is furthered and protected by the protection and furtherance of the autonomy and self-fulfilment of its different organs. The true interest of any Empire, therefore, lies not in the suppression of the freedom of its component Nationalities but only and always in the promotion and perfection of that freedom Isolated independence cannot be a legitimate demand of any National unit that has been placed by force of its own historic evolution in vital relations with any Empire Usurpation of the right and scope of free development, along its own line, towards its own

specific cultural ends, of any National unit comprised within an Empire is not required in the true interests of that Empire

58 The present position of the British Government in India will have to be materially amended, before there can be any sort of permanent reconciliation between itself and the aspirations of Indian Nationalism The Government of India must gradually cease to be autocratic, and become more and more truly representative of the highest thought and culture of India, controlled and worked by the composite Indian people, through their accredited spokesmen and officers, just as the Colonial Governments are,--before it will be able to completely reconcile itself to the legitimate requirements of the Nationalist Ideal In other words, there must be complete National Autonomy in India, before it can be rightly incorporated into the British Empire as an organic limb and part of it A time must be, when India autonomous, like the Self-Governing Dominions of Great Britain,—an autonomous State, or, more correctly speaking, a congeries of autonomous provincialities federated to one another and represented in their collective life and authority by a Central Federal Government This way lies the coming course of

political evolution in India. This way lies also the only safety of the British Empire and the preservation of its strength and integrity The only way to perpetuate the British connection with India lies in this peaceful historic evolution. What is wanted now is that all parties should forget and forgive the past and loyally work together to help the building up of this noble edifice of an Imperial Federation, the first really of its kind in history, which will stand for all time to come as a model for all the races and nations of the world to imitate with a view to usher in ultimately an era of universal peace and progress, freedom and happiness, which will realise the vision of the prophets and the dream of the poets of every race and land Thus through the development and perfection of our national life, in and through the larger life of a world-wide imperial federation of Hindu, Christian, Zoroastrian, Buddhist, and Moslem cultures of the world as represented by some of the best representatives of these, we shall at last realise in and through our social and political life, our ancient ideal, enunciated in the sacred formula—Jagddhitaya Krishnaya—for the good of the universe to Shree Krishna the Lord of All.

59 The highest and true [illegible] of Nationalism is not really an idea, [illegible] Indeed, this unceasing call of the Beyond is the soul of all idealism. It is the [illegible] of the devotee, the inspiration of the poet, the [illegible]tion of the martyr, and the [illegible] in human evolution. The man or [illegible] impelled by this call of the Beyond [illegible] the midst of the pursuit of his or [illegible] personal objects of life, does not live, but simply vegetate. The call of the Beyond is the sign and covenant of our Divine origin and destiny. The individual who hears not this call, is killed by the dead weight of his own individualism. A nation that sees and seeks nothing beyond its own national ideals and interests and pursues only these with deathless determination, is destined to be consumed to ashes by its own heat. We must realise all this. When we do so, we shall see both the need and the possibility of a reasonable reconciliation between Indian Nationalism and British Imperialism.

60 To reconcile the requirements of Indian Nationalism with the maintenance of the British connection, is the most vital problem before us just now. Great Britain and India joined together in an honest and honourable federal relationship, will

hold the peace of the world and the fate of the modern world-cultures in the hollow of their hands. Separated from each other it may be impossible for both either to save themselves in the coming clash of nations, or help the salvation of others. Every reconciliation of rival claims means a good deal of give and take on either side. To work out a real reconciliation between them, both Indian Nationalism and British Imperialism must make up their minds to sacrifice what may seem just now as pleasant, to what is really good for all time to come. British Imperialism must renounce its natural desire to perpetuate the present relations with India as a Dependency of Great Britain. Indian Nationalism must also amend its equally natural ambition to attain the status of an isolated and independent sovereign state. And both parties should do it in their own interest. Indian Nationalism should seriously think over the fatal risks of recklessly pursuing the ideal of isolated independence in the face of the general world-situation. British Imperialism should clearly realise the absolute impossibility of keeping a continent like India in a state of perpetual tutelage and helplessness. A free and honourable federatoin

with Great Britain and her Colonies and Protectorates will not hinder but, on the contrary, materially help the realisation of the true ends of Indian Nationalism. The absolute autonomy of the federated states is the only basis upon which such a federation can be built up. It will thus secure to us that freedom of self-development, which must be our one and only plea for desiring national independence. These are what we should consider on our side while seeking for a reasonable compromise with Great Britain. Great Britain too, on her side, should realise that while a dependent and helpless India must, on the one hand, be a source of fatal weakness to her Empire, an autonomous and strong India, with her own national Militia and Navy will, on the other hand, make that Empire absolutely invincible against every possible combination of her enemies. And, above all, such a Federation will also be a guarantee of the world's peace, such as nothing else is likely to be.

6.

61 Nationalism is by no means a mere political idea or ideal. It is something that touches every department of our collective life and activity. It is organised in our domestic, our communal, our

social and our socio economic institutions. In fact politics forms from some points of view, the least important factor of this nation-idea among us The so-called free political institutions of Europe might, indeed, hinder, instead of helping, the growth of our real national life, while under conceivable conditions, mere political subjection might not be able to touch even the outermost fringe of that life

62. Practically, England's rule in India has been very vitally affecting our national life and integrity But that is because British rule means a good deal more than mere political sovereignty This rule is organically bound up with a special system of economics, for instance The British rulers are not satisfied with simply exercising political authority over us, they must, in pursuance of their own ideal of statecraft, develop our material resources also The spirit of European capitalism has, thus, been wedded to the administrative policy of the British Government in India And it is here that the real conflict between Indian Nationalism and British Administration arises The capitalistic spirit of the British Government in India has inspired from the very beginning its economic policy, and has developed a kind of

State-Socialism among us which is almost fatal to our real national life This fact cannot be ignored, and its importance must not be sought to be minimised But this danger will not be removed by any expansion of our so-called political rights and privileges. Such expansion will, necessarily, mean greater co-operation and closer partnership with the present capitalistic and socialistic administration in the country It will not change the capitalistic character of the Government or alter its policy of state-socialism This being so, the expansion of so-called political franchise will spell only an increased menace to the true nationalist ideal among us

63 So far as our present political life is concerned, the only right policy and attitude of the Indian Nationalist must be what is called laissez faire This policy is forced upon us by the conflict of civilisations between the rulers and the ruled in this country In view of this conflict, it is essential that, for the preservation of the integrity of our own thought and culture and for securing to our people sufficient freedom to grow in their own way, following the trends of their own special history and evolution, without being overwhelmed by any alien influences,—the activities of the

Government should be restricted, as far as possible to the discharge of their primary functions only. And in this the Government must have our whole-hearted support The preservation of peace and order is the primary function of every State The failure of any Government to efficiently discharge this function spells anarchy, and leads ultimately to the break-up of the social organisation It means, practically the rebarbarisation of humanity.

64 Association, not isolation, co-operation, not competition, socialism in the highest and truest sense of the term and not individualism; duty, and not right—these are the rudimentary concepts of our social and political philosophy. These are the fundamental ideas of Indian Nationalism Our individuality as a people is based upon these distinctive notes or marks of our thought and evolution These are the primary factors of our differentiation from other nations of the world Humanity needs these larger social concepts, to be able to work up the next higher social synthesis They are our moral title to live as a nation Europe is groping after these For us to seek isolation in the name of independence, to seek selfish competitions with other nations, under pretence of furthering our

national interests, to set up individualism in place of collectivism as the true social goal, or give preference to a narrow and selfish, a competing and fighting nationalism, over the broader, altruistic, humanitarian ideal of co-operative internationalism and universal federation,—is really to strangle with our own hands, that very Nationalism, to which so many of us are ever ready to swear deathless allegiance If we are to preserve the distinctive character of our thought and culture, we must perpetually keep Autonomy as distinguished from Independence as our ideal political end

65 In fact, Svaraj, the accepted political ideal of the Indian Nationalists, does not connote the same thing as what is called "independence" in English. The correct rendering of Svaraj is autonomy and not independence, Autonomy is a positive, while independence is a negative, concept. Independence means isolation Autonomy implies no necessary severance of outside connections or associations Nationalism implies that, collectively, we, the composite Indian community, are a distinct, and individual social organism, and as such, we have a distinct end unto ourselves and a specific law of our own National Being, through

which we must seek to reach and realise that end. And because autonomy means the act and the power of living according to one's own law, it is a legitimate nationalist ideal For nationality implies that we have a special character, a distinct individuality of our own, a law of our being, by submitting to which alone we can perfect and realise our collective life It is just for this reason that national autonomy is an absolute condition-precedent of the pursuit and realisation of the nationalist ideal

66 As it is to the interest of Indian Nationalism *to seek to perpetuate the British connection*, so it is equally to the interest of the British Imperialism itself to help and foster the spirit of Nationalism both in India and in Egypt, and to co-ordinate these great forces with those of Great Britain and her dominions

67. In fact any bitter and unreasonable antagonism to the British connection will be the greatest menace, to our political future For, the gradual evolution of some sort of selfish rule in India is far more likely with the continuance of the British connection than without it Imperial Federation is Britain's imperious necessity It

should be our considered ideal Great Britain, to maintain her own position as a great world-empire, must do everything in her power to keep India to herself. And the only way to do it is to reconcile her own interests with those of the Indian people. India's desire for self-rule will have to be satisfied. And the only reconciliation between England and India is possible in a scheme of real Imperial Federation. For the freedom of the parts in the unity of the whole, is of the very essence of the Federal idea. Great Britain in her own larger self-interest will have to gradually work up this Federation. India, in her own interest, to secure her own national autonomy, shall have equally to work for this Federation. Nationalism in India has no other future before it. In its own interest, Indian Nationalism must seek to keep up the British connection. Ideally, Federalism is a higher thing than Nationalism. Practically, federations do not grow to order, but gradually evolve out of the existing relations of different peoples. Why seek federation with Britain, and not with China or Japan ?—is, therefore, a foolish question. We cannot seek federation with China or Japan for the simple reason that there is, at present, no basis for it. There are no

ideals and institutions These ideals and institutions are the growth of ages They are the fruits of our specific national genius or race-consciousness, stimulated and controlled by our natural environments, on the one side and our contacts and conflicts and associations with other nations and races during different epochs of our past history, on the other These ideals and institutions aim at certain results which have been the special quest of all our social endeavours On the other hand is the new culture, which the British rulers of the country have brought to us with them That too is the growth of ages That also aims at certain results which have been the quest of all their social endeavours for countless ages But the characters of these two cultures are different In fact, it may even be said that the key-notes of these two civilisations are in more or less conflict with one another Fellowship is the key-note of Hinduism Legalism, on the other hand, is the key-note of Christianity Collectivism or socialism in the widest sense of the term, is the key-note of our social organisation Individualism is the key-note of modern European social economy Co-operation is the key-note of our economic life Competition is the key-note of that

of Europe The way of renunciation has been our eternal way. That of assertion and appropriation has been the way of Europe The conflict between our civilisation and this new civilisation from Europe, is undeniable At the same time, it can hardly be denied that this new and imported culture is more attractive than our old indigenous culture It appeals oftentimes to those instincts and impulses which our culture had noted as lower and had tried to keep under the strictest control, if not to altogether suppress The temptation before us to go after this gilded god is very great There are higher elements in European culture Christianity has developed, after its own manner, as high and superior types of manhood as have been developed, after our own kind among us But still we cannot ignore the fact that the immediate appeal of the civilisation of Europe is to man's instincts and appetites more than to his reason and his spiritual life And if we succumb to the temptation, it will mean a complete annihilation of the specific character of our culture And if we lose that character our title to live as a nation among the other nations of the modern world will be gone. The question with us, as a nation is—are we to live or are we to die? It is

not a question whether, as between our ideals and theirs, which is true and which is false, for neither is absolutely true nor absolutely false Nor is it a question of which of these cultures is good and which evil, for neither is absolutely good nor absolutely evil There is a mixture of truths, half-truths and fancies and falsehoods, as much in our thoughts, speculations, philosophies and religions, as well in those of Europe Some institutions are good, some indifferent, some evil, some bad, here as well as there The most vital question therefore is, how to save our own culture and civilisation from being swamped by the imported ideals and institutions of this new and forceful civilisation that has come to us with the present rulers of our country

71 In India, among the Hindus, we have very rigid caste divisions Apparently, these divisions, based entirely and absolutely upon mere accidents of birth, are unjust They are a distinct violation of the highest spiritual truth that all men are made in the image of their maker, are children, so to say, of the same Father, and are therefore brothers. This brotherhood of man is a rudimentary principle of modern European social philosophy To realise this universal fraternity is the ideal-end of every

economic and political liberalism in present-day Europe and America. The gospel appeals naturally to men here in India. In the light of these ideals we condemn the [illegible] and the unfairness of our present caste divisions. Our social reformers have entered their protest against these caste-divisions. We have openly repudiated them and broken away, consequently, from the old order of the community. But what is the result? With larger experience of life we find that social distinctions cannot be so easily and summarily eliminated from any conceivable social economy. There are these distinctions even in England and America, where there is nothing like our caste-system. Here, in India, we have caste-distinctions; there in Europe and America they have class-distinctions. Neither here nor there have we any real social equality. The ideal of human brotherhood is as yet as much an unrealised ideal in caste-ridden Hindustan as it is in class-divided Christendom. Yet in both the countries persistent attempts have been made from of old to realise it. The highest spirits both among Hindus and Christians have preached against these social inequalities, and have sought to override these distinctions in their own life and conduct. The Brahmin has

sat at the feet of the Pariah and has acknowledged him as his Guru. The Pandit has always been taught to look upon the "untouchable" chandala and the "sacred" Brahmin with the same eye. But notwithstanding all these, we have still these caste-divisions among us, as they have their own class-divisions in Christendom. At one time we thought that because there was no caste in England or America, the ideal of human brotherhood had been fairly, if not fully, realised there. We felt the inconvenience of our caste-rules, which interfered with the freedom of our movements and social intercourse. They interfered even with our personal comforts. We could not drink water out of everybody's hands nor take food, however clean or inviting, that was not cooked by men of our own or of a superior caste. The Englishman or the American has not to suffer these inconveniences. They are not subject to these irksome restraints. They are absolutely free in the matter of eating and drinking. And all these at one time appealed very powerfully to us. All these personal comforts and conveniences, due to the absence of any strict social or socio-religious restrictions upon eating and drinking and even marriage, added, a good deal, however unconsciously to us it may be, to

our enthusiasm for this and similar social reforms The ideal of human brotherhood is, undoubtedly, a very noble and lofty ideal; it is a great spiritual truth. But its real spiritual appeal could only touch those whose spiritual life had been truly developed To us who were still living in the lower carnal plane, the appeal of this new gospel of human brotherhood and equality, was not to our higher spiritual, but only to our lower animal nature. Food-desire and sex-desire are declared by our sages and saints to be the strongest in all humans. Caste-restrictions interfered very seriously, and at every step, with the free and unrestricted play and fulfilment of these two common human appetites. The immediate effect of the gospel of human equality, as preached by the European Illumination which our British rulers brought to us, was to proclaim and procure our freedom from the unnatural and irksome restraints imposed by our castes upon these two appetites—the strongest of all our appetites We idealised a lot, undoubtedly Our protest against caste, whatever its inner and unconscious psychology, was not altogether carnal There was a very large element of youthful idealism at the back of it. But still we were striving after a social utopia.

We were longing for a social equality which does not exist anywhere in the world We broke through caste, broke away from the old and orthodox communion, in search of a social arrangement where there shall be no distinction between man and man except that which is due to each individual's personal character or intellectual and moral and spiritual acquisitions Honestly speaking, we have not found it yet we do not, indeed, expect to find it ever not at any rate along the road we took in breaking away from our old society. In place of the old divisions of caste we have set up, even in our advanced and reformed community, new divisions of class, after the manner of England and America Our old caste-divisions were based upon birth, these new class-distinctions are based upon money and official or professional rank The man who had the blood of the Brahmin in him could claim special privileges in the old society, he could commit many wrongs with impunity The person who owns a large balance in his bank can and does claim similar privileges and has his sins similarly condoned in the new and reformed community Poverty was never a crime or disqualification in the social code in our own community, it is becoming—if it has not already become—so, in

the new community And when one calmly thinks over these actualities and their serious moral and spiritual implications, one cannot gather up enough courage to claim that our present "reformed" condition is intrinsically better, in any way, than our old state of social bondage, or that the new social economy and arrangement carry us nearer to the ideal of human brotherhood and human equality than the old and orthodox arrangement did.

72 The fact of the matter really is that neither our caste-system nor their class-system is absolutely rational or good Nor is it easy to determine which of these is comparatively better Neither our old theocratic social economy, nor their modern democratic social economy embodies the highest social ideal. Both are equally imperfect If one has some advantages in one direction, the other has similar advantages in another direction Both are a mixture of truths and half-truths of good and evil Both are merely tentative and distinctly experimental And, what is most significant of all, both have at their back the same ultimate ideal-end, namely, to help gradually to bring out the God in man Consequently, there is neither room nor need for either borrowing or

lending in organic social evolution For Humanity is one This Humanity is the whole The different nations are limbs and parts of this whole But it is not a numerical, but an organic whole. Humanity is an organism The different nations are its organs The whole is implied in the parts. the organism in its organs Humanity is implicit, therefore, in every racial or national unit, as much as in every individual human Racial and national evolution has only one end and meaning, namely, to make explicit in the life and thought of each race or nation, the ideal of Humanity that is ever present and implicit in it India has, therefore, no rational need to borrow anything from Europe, any more than Europe has any need to borrow anything from India There is really no exchange or barter, strictly speaking, as a result of the contact of one civilisation with another What actually happens is that they each stimulate in the other those elements that are more developed in one and less developed in the other The process is educative, not commercial It is the universal process of all human intercourse The company of bad people do not inject their evil into me, but only draws out the evil that lay latent within myself Association with good and noble men and

women does not actually communicate their goodness or nobility to me, but simply and really stimulate and quicken the nobler and diviner elements of my own life and character Those who have not the seeds of any particular evil in them never suffer, therefore, by being thrown into the company of people who have that particular evil fully developed in them Similarly those who have not any particular type of goodness or virtue latent in them, remain absolutely unaffected by even the closest and most constant association with others who have that particular goodness or virtue fully developed in them These are matters of very common experience And all these show that there is really neither room nor need of any borrowing or lending in organic social or individual evolution And it follows, as a matter of course, therefore, that the questions—"Is it true?" "Is it good?"—do not and cannot arise in the case of nations or races, forced by historic circumstances into any contact or conflict with other nations or races

73 These questions very frequently arise, in the case of individuals standing face to face with any new thought or ideal But we should not forget that the psychology of the individual human

unit is not exactly the same as that of nations and communities Individual members of a nation or community may, and do largely and even effectively, influence the course of evolution of their nation or community But they do it not directly but indirectly, by the force of thought or habit which their individual thinking and living cumulatively produces in the community A nation very rarely makes any deliberate choice and consciously wills to accept or reject any particular idea or course of action National impulses like those of all complex organisms, are not the result of calm deliberation or considered selection, but are due to what may best be characterised as unconscious cerebration A nation rarely or never weighs and balances the truth or untruth or the good or the evil of any thought or course that presents itself before it, but accepts or rejects it simply according to the law of its own inner affinities or repulsions, that which is in harmony with the sum total of its past and present life and experiences, and that which is most calculated to help it in its struggle for existence, it accepts readily and perhaps even greedily, that which is not of this character, it rejects automatically This law of natural selection operates equally in social as in biological

evolution. Individuals may and do influence the course of social evolution, but slowly, indirectly, by creating new conditions, stimulating new thoughts, communicating to their community new and nobler ideals But even here, society uses its own selective powers The collective social consciousness accepts and embraces only such of these new thoughts and ideas and ideals and institutions as are in consonance with its own inner spirit and character, and rejects those that cannot so fit in with that spirit and character

74 Truth is a matter of intellectual conviction or what we call rational belief And this truth is always relative What is acceptable and convincing to one person is not necessarily acceptable to others Our intellectual convictions are always regulated by our experience, training, and temperament. A thought or idea to be acceptable to me must fit in with the general scheme of my thinking and reasoning, must conform to the particular cast of my mind It is, therefore, that what seems to be very good reason to one person, appears as utterly unreasonable to another Faith really is not a matter of volition, but of cognition and emotion And our faith always accommodates itself to the general scheme of our thought and the general

habits and avocations of our life Dogmas of ancient religions are progressively interpreted from age to age, and the injunctions of the prophets and teachers of the world have new meanings put upon them, with either additions or reservations, to accommodate them with the actual thought and life of their adherents and followers We may vote a thing as lower, but cannot condemn it as sin It is true and good for those who are in that particular stage of evolution they must pass through it, must beat their music out, wear out the animal and the carnal that is still in them in this way It is bad for those who stand on another plane, and are therefore under another law Those who are in the law must be judged by the law, and not by another, either a higher or a lower law This is the real ethics of evolution This is what must be understood by self-realisation as the ultimate and eternal ethical end This self is neither an arithmetical combination, nor a mechanical compound, but is an organism, very complicated and complex, with many contradictions and compositions within itself, but all harmonised and reconciled in its own unity The self is a unit It is a unity It is an organic unity, which realises itself through almost endless variations and changes What we call

tions and fears, that it rarely can know its own mind and make its own true and honest choice This is why we see the conflicts of so many competing selves in us And here our duty is to free our self, first and foremost of all, of these outer bonds Accept nothing, believe in nothing, submit to nothing,—that comes from without Make your mind, so far as may be, a clean slate Shake off these outer shackles Be free of all samskara or prepossessions, social, ethical, religious This is the first step, in the knowledge of the self The self that is revealed then to you, may not be very pure or noble or good, but it will at least be true and real, and once that truth and reality is found, and it is established upon its own proper state, then its self-evolution from lower to higher and higher stages will follow as a matter of course, and will be uninterrupted "To thine own self be true and thou canst not be false to others"—is the utterance of the highest wisdom

75 As it is with individuals, so also, with nations Every nation must, first and foremost of all, be true to its own self Its self may not be very pure or refined or noble But whatever its state of progress, or stage of evolution, it must above all things, be true to the special laws of that

state or stage. For upon its faithful fulfilment of that law only will depend every chance and possibility of its ascent to the next higher state or stage "Faithful in few things, I shall make the ruler over many things"—this is the law here also And this is true nationalism It is the loyalty of a nation to its own genius, its own nature, its own proper and true self Like individuals, nations too are sometimes, if not frequently, tempted to be faithless to itself These temptations come when a nation comes in contact with another nation or other nations owning a different culture and civilisation, which, if accepted, may place them in a position of greater earthly vantage. These temptations have come to us, for instance, in India now The whole structure of the civilisation of our rulers is based, upon the belief that it is a good thing to cultivate intellectual and material capacities even at the cost of certain moral evils which we are able to accurately foresee The preference of material and intellectual ends over moral and spiritual ends, constitutes a prominent feature of the present phase of this civilisation with which our nation stands confronted today. The representatives of this new civilisation hold political sovereignty over us It is always natural

for the subjects to follow their sovereign In the next place, the natural leaning of our common carnal appetities is to give preference to material over moral and spiritual good The genius of our old civilisation was very different It gave preference to moral and spiritual acquisitions over earthly powers and enjoyments Ours was the straight way That of the new culture imported into our country now is much broader and easier and more tempting Nationalism has, therefore, a very positive value to us Loyalty to our national ideals and institutions means really our only chance of living as a distinct and individual nation It constitutes our only title to live as an individual nation among the nations of the modern world. It is a supremely practical problem to us Its value is positive and not negative

76 To a good many people, nationalism means only rank and hidebound conservatism This unreasonable and rigid conservatism has often masqueraded as real nationalism, and the note of sober and rational progress has frequently been stifled in its name Hidebound conservatism is, really, as different from true nationalism, as rampant jingoism is for instance, different from real imperialism.

hidebound conservatism on the one hand or of rank revolution on the other Both are at war with real national life and advancement

78 The postulates of the Law or Theory of Evolution are mainly two first heredity, second environment Its one aim is to maintain the individuality or distinctiveness of the type, in and through all the changes of forms and habits that it may undergo in its attempt to adapt itself to its changing environments But even combination of different original types to form a new type is neither impossible nor unknown This is not possible, however, in all cases It depends upon the affinities of the types that are sought to be crossed to produce a third type higher, perhaps, than both the parent types But even in these hybrids the individuality of the original types is not entirely destroyed, but rather preserved, either accentuated or modified, in the new type produced from them Nationalism does not, therefore, deny possibility of the birth of new national types, through the crossing, so to say, of two or more existing nationalities But this crossing can be fruitful in the case of such national organisms only as have sufficient affinities between them, both in their original race consciousness, and in their

present stage of culture and civilisation. Where these affinities are absent there any attempt at 'crossing' either biologically by indiscriminate intermarriage, or sociologically by the enforced or imitative introduction of the organs and institutions of a higher religion or civilisation among a lower race, will be bound to lead to atavism and degeneration. And the nationalist principle that 'a nation ought to be true to its own personality, and should seek always to 'preserve continuity with its past,' is based upon the need and desire of avoiding these evils, and is not meant really, to maintain its absolute isolation from the other nations of the world.

79. Such isolation is neither possible nor desirable. It is not possible because of the inevitable movement of populations from thickly populated territories, under pressure of economic needs, and the consequent irruption of the members of different nationalities upon their neighbouring countries. It had been so in the past when we had no nations really but only tribes, and it is through these tribal and racial fusions and combinations that most of the great nations of our day originally grew. It is even so today, when conquest or

commerce, or both, have been leading to colonisation of distant tracts and territories by the more aggressive and expansive nations of the world. These colonosiations always lead more or less to international crossing and combination These are strongly resisted by the members of a higher civilisation when they are placed in intimate physical and geographical contact with those of a lower culture, and especially of a different colour, as we find in Africa, which is being increasingly colonised by the European peoples But in all these new settlements free and unrestricted miscegenation is allowed among the members of the different white nationalities These combinations do not, however, destroy national differentiations, but simply create new national types, more developed perhaps, and surely more complex, than the older ones We are thus seeing, before our very eyes, the birth and growth of new national types, with distinct individualities or personalities of their own, not only in the United States of America, but even in the British Dominions of Canada and South Africa And the fact that these new combinations of the members of different nationalities with developed and distinctive notes and marks of their own, do not destroy national

differentiations but rather create new national organisms, instead of seeking self-fulfilment in any shapeless and formless and undifferentiated cosmopolitanism or internationalism, proves the truth of the essential postulate of the Philosophy of Nationalism, namely that every composite people either living together, in one common territory, under one common state, or inheritors and workers of a common culture and civilisation, whether primitive and simple or advanced and composite, from time immemorial or thrown recently into one another's company as members of the same state, have or develop a distinct personality of their own International admixture does not destroy the personality of a new nation, but on the contrary, developes it and gives it a new shape and form, in which the older types are not entirely obliterated, nor from which the older spirit is absolutely eliminated but where these are simply transformed and transmuted The law of conservation of energy and transmutability of force is not absent even from social evolution And all these prove the positive value of nationalism as a principle and law of social evolution

(8)

80 The true empire-idea is not a merely political, but is essentially a social idea The superior moral value of the empire consists not even in its so-called mission of civilisation and progress upon which the modern European and American Imperialists openly seek to justify their conquest and exploitation of non-European lands, but in the fact that it offers the largest formula of human fellowship so far discovered by our social movements and speculations, and that it is, therefore, the largest vehicle and instrument of that Universal Humanity towards which social evolution is always moving as its ultimate ideal-end The empire must, therefore, reconcile within its larger life, all conflicts of the narrower life and interests of the different nationalities comprised within it This is the true regulative idea in the evolution of the empire This Imperialism is therefore, an essentially humanitarian and moral ideal

81 All moral relations however, have an element of freedom at their very root and constitution Physical compulsion does not create, but really destroys the true ethical value of all duty The real ethical value of the family-life consists, therefore, in the free choice and determination of

the various individual members of the family, to live its common life and to take their respective share of the common obligations of that life. This choice, again, is influenced, though perhaps unconsciously only, by the fact that the common life of the family offers greater assurance of personal comfort, peace, and happiness, and a wider field for the self-realisation of the different members of the family, than what can be offered by the isolated life of the individual. Our birth in any particular family is not, so far as we know, in our present state, an act of free choice, it is true, but when we continue to live within the family circle, even after we have arrived at, what is called, the age of discretion, that really is, though only negatively, an act of our free choice and determination. Originally our relations with our community or our nation, like our relations with our family, are not the result of our free choice and determination, it is true. But the continuance of these relations depend really, though not always formally, upon our free will and choice: we are subjected here to no sort of actual physical compulsion. Indeed, such physical compulsion would be needed only when we willed to repudiate our communal or

national obligations, and we would wish to repudiate them only when the common life of our community or our nation failed to appeal to our primary instincts of self-preservation or to provide adequate vehicles for, or sufficient scope and play to, our natural hankering for peace and happiness and the freest and fullest realisation of our social, or civic, or religious ideals Freedom, thus, is the very soul and essence of all human fellowship and co-operation Where this freedom is absent, either in feeling or in fact, there the real moral value of these relations is also lost And it is just here, in the very primary need and condition of the moral life, that the profound ethical significance of the principle of self-government actually lies,—in the administration of the common affairs, whether of a community, or a church, or a state

82 But it is a curious thing in connection with the expansion and evolution of human freedom, that it is always restricted in some direction while reaching out to higher and higher forms of expansion and activity in other directions The freedom of individual passions and appetites is restricted by the common life of the family through which, however, by accepting these very restrictions, the individual attains a much larger freedom than

he could ever have hoped to get amidst the fierce conflicts and competitions of his isolated individual life and pursuits. Similarly, the primitive freedom of the tribal life has often times to be lost in the process which forces many tribes into one larger social unit, whether racial or national. At first, this apparent loss of the older and narrower freedom of the tribal life may be felt as a wrong and a deprivation, but in course of time, when the tribal fusion is complete and real community of interests and activities is established between the different units of the new national life, this loss is more than amply compensated by the new rights and privileges earned by the former in the larger life and freedom of the nation into which they are incorporated. As long as this compensation is not earned, the process of national consolidation is not completed, and national independence and authority are not placed upon a firm basis. The true empire-idea demands, therefore, that the obligations of the imperial relations and the restrictions which these impose upon national independence, must be acceptable to the different national units composing the empire, as necessary for their own highest self-fulfilment, and be accepted by them, therefore as their own free and considered choice.

For it is only when this condition is fulfilled that the empire is able to truely offer a larger formula and field of human fellowship and international co operation The ethical value and justification of the empire idea must therefore, be measured by the help that it is able to render to the expansion of human freedom and human fellowship

83 The family, the tribe, the race, the nation, —these form the assending series of social evolution. In this series each succeeding term is larger and more complex than each and all the preceding terms Each succeeding stage is reached also by simultaneously restricting and expanding the freedom enjoyed by the social units in the preceeding stage Man has, thus, both individually and collectively, to always lay down his freedom to gain it Every human association encroaches upon our freedom, and even by encroaching upon it, it enlarges its bounds and increases its quality and strength In fact, the English word freedom or independence or liberty, does not fully express the fundamental truth of this idea The true philosophy of the social evolution, in course of which man continually enlarges the bounds of his associations with brother man and expands his freedom even by continually restricting it, is more

fully expressed by our own term swadheenata. The term swadheenata implies that the permanent and positive concept, in what is called freedom in English, is restraint or dependence. Even the word freedom conveys the same implication, for here also we understand the absence or negation of restraint. Freedom is non-restraint. So restraint is the positive concept here. Hindu thought also accepted it as such. Indeed, it was impossible to do otherwise. Because restraint is what is positively experienced by us and it is only in experiencing it, that we come to feel that we are not free. Hindu thought and culture, however, reached out to a positive view of what is called freedom in English. Our word for this concept is, therefore, not freedom which means no restraint, but swadheenata or self restraint. And as every new human association actually expands our self, so even by restricting the older freedom of the narrower self, it simultaneously expands the field of freedom of this new and larger self. The self expresses itself through the sense of my and mine. It is through this sense that we identify ourselves with others, and in thus identifying ourselves we expand ourself so as to include and embrace the self of these others also. The sense that "this is

my family and I am of this family", identifies my self with them and thus expands it, and by this dual process of identification and expansion, it at once restricts my freedom, so far as it is not in harmony with the larger life and interests of my family, and enlarges it also so far as it includes in its range and authority, the collective field of activity and the collective rights of the family. It is thus, by expanding our self from the family to the tribe, from the tribe to the race or nation, from the nation to the empire, that we identify it with larger and larger and through this identification we at once restrict and expand the limits of our freedom The imperial relation thus enlarges our self and helps it to cover much wider ground than the mere national relation, and in so doing while restricting our lower and narrower freedom it expands the range and improves the quality of the new freedom, which we reach as members of this larger and more complex human association This is exactly why in being members of a real imperial whole, nations while apparently sacrificing their isolated independence, really gain assurance of a much larger freedom than what as isolated sovereign states they might ever hope to get This is why, National Autonomy inside an Imperial or

International Federation, is far more preferable ideally than isolated national independence And this is why there is no necessary conflict or antethesis between Nationalism and Imperialism but on the contrary no Nationalist propaganda has any moral worth or significance which does not work towards its own fulfilment in the larger life of some Federal Empire, which is the next higher step in the process of social advancement towards that Universal Humanity, which is the Ideal-End of all Social Evolution

(9)

84 Presented in these general and abstract terms, the superiority of the empire-idea over the nation-idea will not be denied What the Indian Nationalist will feel inclined to deny is the practical value and reference of this higher empire idea to the stern actualities of their life and relations

85 The internal evolution of imperial policy tends towards a true federal relation between India and Egypt and Great Britain and her self-governing Dominions

86 The British Empire can endure only upon the fulfilment of two conditions First the consolidation of the present Colonial relations of Great Britain in and through the organisation of an

Imperial Federation, and second, the admission of India, as a co partner of the Empire, into this Federation, as an equal among equals Upon no other condition can the British Empire be truly and permanently worked into a real federal unity Upon no other condition, as far as human reason and imagination can foresee, can the British connection with India also be permanent The thing is simply unthinkable, in view of the awakening self-consciousness of the different Indian races and communities, who have already commenced to shake off their old stupor and to rapidly move forward to occupy their rightful place as builders of a new nationality and history in India, and whose spirit of self-confidence and self-assertion is mainly responsible for the present Indian unrest Whether India is or is not to be admitted into the coming federation of the British Empire is no longer an attractive intellectual problem in historical probabilities, but has come visibly within the very range of living, practical politics Neither British nor Indian statesmanship can dismiss it as a vain speculation The question really is no longer debatable, for British statemanship must, in the interests of the British Empire itself, devise adeqate means for the admission of India into the

Imperial Federation as a rightful co-partner of the Empire, and as an equal among equals, in relation to its other partners. The motive force that is driving British policy towards this end, is neither justice, nor generosity, but pure, even vulgar, self-interest. The moral sense of the British people may clothe it with the purple robes of justice. Their social-speculations may enshrine it as a new and enlarged vehicle of universal humanity. Philosophy may proclaim its spiritual significance. And poetry may sing of its lofty idealism. But none of these things will alter the fact that this Federation, when and if it is built up, will owe its existence absolutely to an intelligent estimate of the self-interests of the different nations composing it.

87. India is not ripe, as yet, to take up her rightful place in the present British Empire. She must be a self-governing unit first of all, before she can enter the common-wealth of the self-governing members of the British Empire. She is too big, however, and much too diversified, to form one unit. The problem of self-government in India can only be solved through the evolution of some sort of federalism. The only conceivable form of the Indian State, is that of a Federal

Union like that of the United States of America In the various Indian provinces, with their respective provincial laws and administrations, we have an excellent neucleus of the "State Governments" of India, while the Government of India overlooking these various provincial Governments and Administrations, and controlling directly all inter-provincial agencies and works, such as Post and Telegraph, and Railways and the Army and the Foreign Office—has all the necessary powers and instruments of a Federal Government The scaffolding and superstructure of a United States of India are there already, and the evolution of a truly federal constitution is very easy with all these materials ready at hand. And even as the development of a federal union among the different parts and provinces of the United Kingdom is beeing forced upon British statemanship by the needs of the Empire, so the same needs have already commenced to force the idea of a federal constitution in India also, upon every thoughtful and farseeing British statesman Without the establishment of a Federal Union in India of its different autonomous provinces, worked simultaneously with the scheme of provincial federation in the

United Kingdom, it would be impossible to organise a Federation of the British Empire, in which the economic and political interest of Great Britain will be fully safeguarded against the greed of her own motley brood grown over-seas For the time is coming when Great Britain in her own national interests, will have to play off the Indian and the Egyptian against not only the South African Boer and the French Canadian, but equally against the British Australian and the New Zealander And to be able to do so, she must admit both India and Egypt into the Federation of her Empire as equal co partners with the other members of the Imperial Concern, and with a view to do this, she must suit her Indian and Egyptian policy, to the demands of national autonomy in these countries And must means necessity and no favour It admits of no apology and leaves no room for generosity This must is the solid basis of the reconciliation, in true political philosophy, of Indian Nationalism and British Imperialism

KALYANASUNDARAM POWER PRESS, TANJORE

APPENDIX.



I. THE PRANAVA AUM.

1 ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोंकार एव । यच्चान्यत्त्रिकालातीतं तदप्योंकार एव (2) सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् (3) जागरितस्थानो बहिःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः (4) स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः (5) यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम् सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्चेतोमुखः प्राज्ञस्तृतीयः पादः (6) एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् (7) नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् अदृष्टम-

व्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमैकात्म्यप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः (8) सोऽयमात्माध्यक्षरमोंकारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति (9) जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राप्तेरादिमत्त्वाद्वाप्नोति ह वै सर्वान्कामानादिश्च भवति य एवं वेद (10) स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वोत्कर्षति ह वै ज्ञानसंततिं समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद (11) सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद (12) अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोंकार आत्मैव संविशत्यात्मनात्मानं य एवं वेद य एवं वेद ॥



ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् । यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ —*Bhagavad-Gita VIII .13..*

II The Bhagavad-Gita



2

(16) नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः

(17) अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
(18) अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत

(39) एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि

(47) कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि

(48) योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते

3

(3) लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेण योगिनाम्

(9) यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर

(19) तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः

(25) सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम्

4

(6) अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया

(9) जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन

(13) चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्

(38) न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति

5

(4) साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम्

(5) यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते।
एकं सांख्य च योगं च यः पश्यति स पश्यति

(12) युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्।
अयुक्तः कामकारेण फले सक्तो निबध्यते

(21) बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम्।
स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते

6

(10) योगी युञ्जीत सततमात्मानं रहसि स्थितः।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः

(12) तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये

vi

(15) युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति

(26) यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत्

(29) सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः

(31) सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते

(35) असंशयं महावाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते

7

(4) भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा

(5) अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महावाहो ययेदं धार्यते जगत्

(6) एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा

(7) मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव

(12) ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि

(13) त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम्

(14) दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते

(27) इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परन्तप

(28) येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः

(29) जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम्

(30) साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः

8

(3) अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः

(4) अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर

(5) अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः

(16) आ ब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते

(18) अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके

(19) भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे

(20) परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति

(21) अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम

(23) शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः

9

(2) राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम्
(3) अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि
(4) मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः
(5) न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः
(7) सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम्
(8) प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात्

(10) मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते

10

(3) यो मामजमनादिं च वेत्ति लकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते

(8) अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः

(20) अहमात्मा गुडाकेश सर्वभूताशयास्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च

(39) यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम्

(40) नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया

(42) अथ वा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्

11

(7) इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि

(13) तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा

(52) सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकांक्षिणः

(53) नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा

(54) भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप

12

(2) मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः

(3) ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम्

(4) संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः

(5) क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते

(6) ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते

(7) तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम्

13

(2) इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः

(3) क्षेत्रज्ञ चापि मा विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मत मम

(20) प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान्

(21) कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते

(22 पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु

(24) य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते

(27) यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ

(35) क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम्

14

(3) मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत

(4) सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता

(5) सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम्

(6) तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ

(7) रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम्

(8) तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत

(9) सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत

(10) रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा

(19) नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति

(20) गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते

15

(1) ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित्

(2) अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके

(16) द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते

(17) उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः

(18) यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः

16

(1) अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्

(2) अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्

३ तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत

४ दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम्

५ दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव

१७

२ त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु

३ सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः

४ यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः

७ आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु

(8) आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः

(9) कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः

(10) यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम्

(11) अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः

(12) अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम्

(13) विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते

(14) देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते

(15) अनुद्वेगकरं वाक्यं सत्य प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते

(16) मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते

(17) श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते

(18) सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम्

(19) मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादार्थं वा तत्तामसमुदाहृतम्

(20) दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दान सात्त्विकं स्मृतम्

(21) यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम्

(22) अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम्

18

2) काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः

(5) यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्

(6) एतान्यपि तु कर्माणि सङ्ग त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम्

(7) नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः

(8) दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजस त्यागं नैव त्यागफलं लभेत्

(9) कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः

(20) सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम्

(21) पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम्

(22) यत्तु कृत्स्नवदेकस्मिन कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम

(23) नियतं सङ्गरहितमरागद्वेषतः कृतम ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते

(24) यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।
क्रियते बहुलायाम तद्राजसमुदाहृतम्

(25) अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते

(26) मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यासिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते

(27) रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः

(28) अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते

(30) प्रवृत्ति च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी

(31) यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी

(32) अधर्मं धर्ममिति या मन्यते तमसा वृता ।
सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी

(33) धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाऽव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी

(34) यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी

(35) यया स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी

(36) सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति

(37) यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्विकं प्रोक्तमात्मबुद्धिप्रसादजम्

(38) विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम्

(39) यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम्

(41) ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः

(42) शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम्

(13) शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्

(44 कृषिगोरक्ष्यवाणिज्य वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम्

(49) असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति

(50) बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च

(52) विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः

(53) अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते

(54) ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्

(55) भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्

(56) सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम्

(65) मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे

(66) सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः



Printed at The "Sri Vidyavinothini Press," Tanjore.